L. as. 406 P

৮/৯৯

L. as 406 P

The Structure of Chinese Characters.

59 G

THE 300 PRIMARY FORMS

AS NOW WRITTEN.

一	1	匕	31	尢	61	子	91	斤	121	弗	151	缶	181	兆	211	亞	241	垂	271
丨	2	丷	32	又	62	中	92	戶	122	冊	152	至	182	臥	212	金	242	琴	272
丶	3	刀	33	廾	63	心	93	午	123	皿	153	辛	183	臽	213	來	243	旁	273
ノ	4	力	34	丌	64	止	94	牛	124	且	154	衣	184	谷	214	兔	244	寅	274
乀	5	勹	35	才	65	丙	95	令	125	目	155	交	185	豆	215	彖	245	魚	275
乙	6	乃	36	广	66	氏	96	不	126	旨	156	亥	186	呂	216	易	246	鳥	276
乚	7	又	37	弋	67	丑	97	木	127	巨	157	糸	187	克	217	爻	247	鹿	277
亅	8	乂	38	孔	68	互	98	开	128	四	158	虫	188	臣	218	函	248	豎	278
𠂆	9	乂	39	邓	69	云	99	水	129	只	159	束	189	囧	219	畐	249	率	279
𠂉	10	冂	40	凡	70	无	100	火	130	民	160	走	190	酉	220	果	250	离	280
丁	11	卜	41	毛	71	井	101	犬	131	凸	161	虎	191	卵	221	俯	251	殼	281
二	12	丩	42	口	72	丹	102	爪	132	出	162	舟	192	臼	222	畚	252	壺	282
亠	13	丁	43	口	73	冉	103	夭	133	丙	163	自	193	甬	223	發	253	象	283
人	14	丂	44	回	74	冗	104	壬	134	朮	164	自	194	囪	224	非	254	爲	284
入	15	厂	45	尸	75	六	105	凶	135	禾	165	耳	195	豸	225	韭	255	焉	285
入	16	三	46	己	76	文	106	日	136	禾	166	臣	196	豕	226	面	256	答	286
八	17	彡	47	巳	77	方	107	曰	137	矛	167	而	197	采	227	革	257	爲	287
儿	18	彳	48	弓	78	歹	108	月	138	永	168	而	198	卤	228	肩	258	巢	288
几	19	个	49	马	79	勿	109	巴	139	瓜	169	丙	199	弟	229	盾	259	樂	289
九	20	亼	50	幺	80	欠	110	玉	140	戊	170	西	200	聿	230	鹵	260	鼠	290
九	21	亼	51	小	81	乞	111	主	141	矢	171	西	201	車	231	彔	261	蜀	291
十	22	勺	52	宀	82	毛	112	玄	142	冬	172	吗	202	貝	232	癸	262	齊	292
七	23	久	53	巾	83	手	113	白	143	疋	173	肉	203	百	233	泉	263	壽	293
冂	24	夂	54	屮	84	丰	114	丐	144	皮	174	臼	204	身	234	者	264	齒	294
冖	25	夂	55	山	85	斗	115	瓦	145	穴	175	甘	205	良	235	畏	265	罩	295
凵	26	夕	56	巾	86	斤	116	田	146	它	176	匈	206	辰	236	乖	266	龍	296
厶	27	女	57	土	87	爿	117	由	147	宁	177	由	207	長	237	飛	267	龜	297
厶	28	互	58	工	88	牙	118	甲	148	米	178	曲	208	東	238	馬	268	燕	298
厶	29	大	59	干	89	予	119	冉	149	羊	179	羽	209	隹	239	鬲	269	翎	299
匚	30	头	60	也	90		120	毋	150	臾	180	兆	210	眚	240	羊	270	爵	300

AN ACCOUNT

OF THE

STRUCTURE OF CHINESE CHARACTERS

Under 300 Primary Forms;

AFTER THE *SHWOH-WAN*, 100, A.D., AND THE *PHONETIC SHWOH-WAN*, 1833.

BY

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MONACENSIS

Dedication.

I Dedicate this Volume
to the University of Aberdeen, my Alma Mater,
and only wish it were more worthy
of her acceptance.

THE THREE HUNDRED PRIMARY FORMS OF CHINESE WRITING.

Characters or Parts of Characters printed in Red may be derived from previous ones.

一 1 一
丨 2 丨
丶 3
丿 4 ノ
乀 5 丿
乙 6 乙
乚 7 乙
亅 8 乚
二 9 亅
亠 10 亠
人 11 人
儿 12 儿
入 13 入
八 14 八
冂 15 冂
冖 16 冖
冫 17 冫
几 18 几
凵 19 凵
刀 20 刀
九 21 九
十 22 十
卜 23 卜
卩 24 卩
厂 25 厂
厶 26 厶
又 27 又
巛 28 巛
工 29 工
己 30 己
巾 31 巾
干 32 干
幺 33 幺
广 34 广
廴 35 廴
廾 36 廾
弋 37 弋
弓 38 弓
彐 39 彐
彡 40 彡
彳 41 彳
心 42 心
戈 43 戈
戶 44 戶
手 45 手
支 46 支
攴 47 攴
文 48 文
斗 49 斗
斤 50 斤
方 51 方
无 52 无
日 53 日
曰 54 曰
月 55 月
木 56 木
欠 57 欠
止 58 止
歹 59 歹
殳 60 殳
毋 61 毋
比 62 比
毛 63 毛
氏 64 氏
气 65 气
水 66 水
火 67 火
爪 68 爪
父 69 父
爻 70 爻
爿 71 爿
片 72 片
牙 73 牙
牛 74 牛
犬 75 犬
小 81 小
口 82 口
山 83 山
巾 84 巾
干 85 干
幺 86 幺
广 87 广
廴 88 廴
土 89 土
士 90 士
夂 91 夂
夊 92 夊
夕 93 夕
大 94 大
女 95 女
子 96 子
宀 97 宀
寸 98 寸
小 99 小
尢 100 尢
尸 101 尸
屮 102 屮
山 103 山
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工 105 工
己 106 己
巾 107 巾
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弋 113 弋
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彐 115 彐
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彳 117 彳
井 101 井
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戶 103 戶
井 104 井
亢 105 亢
文 106 文
方 107 方
斗 108 斗
勿 109 勿
欠 110 欠
气 111 气
水 112 水
火 113 火
爪 114 爪
父 115 父
爻 116 爻
爿 117 爿
片 118 片
牙 119 牙
牛 120 牛
犬 121 犬
斤 122 斤
方 123 方
无 124 无
日 125 日
曰 126 曰
月 127 月
木 128 木
欠 129 欠
止 130 止
歹 131 歹
殳 132 殳
毋 133 毋
比 134 比
毛 135 毛
氏 136 氏
气 137 气
水 138 水
火 139 火
爪 140 爪
主 141 主
玄 142 玄
出 143 出
至 144 至
臼 145 臼
舌 146 舌
舛 147 舛
舟 148 舟
艮 149 艮
色 150 色
艸 151 艸
虍 152 虍
虫 153 虫
血 154 血
行 155 行
衣 156 衣
襾 157 襾
見 158 見
角 159 角
言 160 言
谷 161 谷
豆 162 豆
豕 163 豕
豸 164 豸
貝 165 貝
赤 166 赤
走 167 走
足 168 足
身 169 身
車 170 車
辛 171 辛
辰 172 辰
辵 173 辵
邑 174 邑
酉 175 酉
釆 176 釆
里 177 里
凸 161 凸
凹 162 凹
出 163 出
刀 164 刀
力 165 力
勹 166 勹
匕 167 匕
匚 168 匚
匸 169 匸
十 170 十
卜 171 卜
卩 172 卩
厂 173 厂
厶 174 厶
又 175 又
口 176 口
囗 177 囗
土 178 土
士 179 士
夂 180 夂
夊 181 夊
夕 182 夕
大 183 大
女 184 女
子 185 子
宀 186 宀
寸 187 寸
小 188 小
尢 189 尢
尸 190 尸
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川 193 川
工 194 工
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彡 205 彡
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羊 209 羊
羽 210 羽
老 211 老
而 212 而
耒 213 耒
耳 214 耳
聿 215 聿
肉 216 肉
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自 218 自
至 219 至
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舟 223 舟
艮 224 艮
色 225 色
艸 226 艸
虍 227 虍
虫 228 虫
血 229 血
行 230 行
衣 231 衣
襾 232 襾
見 233 見
角 234 角
言 235 言
谷 236 谷
豆 237 豆
豕 238 豕
豸 239 豸
貝 240 貝
亦 241 亦
赤 242 赤
走 243 走
足 244 足
身 245 身
車 246 車
辛 247 辛
辰 248 辰
辵 249 辵
邑 250 邑
酉 251 酉
釆 252 釆
里 253 里
金 254 金
長 255 長
門 256 門
阜 257 阜
隶 258 隶
隹 259 隹
雨 260 雨
青 261 青
非 262 非
面 263 面
革 264 革
韋 265 韋
韭 266 韭
音 267 音
頁 268 頁
風 269 風
飛 270 飛
食 271 食
首 272 首
香 273 香
馬 274 馬
骨 275 骨
高 276 高
髟 277 髟
鬥 278 鬥
鬯 279 鬯
鬲 280 鬲
鬼 281 鬼
殼 281 殼
魚 282 魚
鳥 283 鳥
鹵 284 鹵
鹿 285 鹿
麥 286 麥
麻 287 麻
黃 288 黃
黍 289 黍
黑 290 黑
黹 291 黹
黽 291 黽
鼎 292 鼎
鼓 293 鼓
鼠 294 鼠
鼻 295 鼻
齊 296 齊
齒 297 齒
龍 298 龍
龜 299 龜
龠 300 龠

INTRODUCTION.

To the majority of students of Chinese, whether they be natives or foreigners, eight or nine tenths of the characters in the language are nothing more than conventional signs, having no resemblance to the things, or natural association with the ideas, which they represent. The main object of this work is to point out the original resemblances of the characters to things, and explain the uses of their several parts.

Chinese, in as far as the primary forms are concerned, is read just as we read—1, 2, 3, 4, 5, 6, 7, 8, 9, 0. Pronounce the words in your own language or dialect, and it matters not what it may be, the symbols are equally good, for they say nothing about their pronunciation. The Cantonese pronounce their words as represented by the italic syllables given immediately after the characters in this volume, and the Pekingese pronounce them as represented by the syllables next given, but the same way of writing the characters serves both, and all the other dialects of China, equally well. Such symbolic writing is nothing strange to us. We use many conventional signs besides the numerals, and in certain cases prefer them to alphabetic words, on account of their greater brevity and convenience. A juvenile mathematician or astronomer has to learn his signs just as a Chinese boy on going first to school has to learn his hornbook; thus, + "plus," — "minus," = "equal to," √ "root"; or ☉ "sun," ☽ "moon," ⁂ "stars," ⊕ "earth," ♈ "Aries," ♉ "Taurus," &c., and similarly the greater part of the symbols seem to be merely conventional. There are exceptions. "Sun," "moon," "stars," "earth," for example, are fairly represented to the eye; and if the student knows the meaning of the Latin words, he may be able to see the horns of the "ram" in Aries, and those of the "bull" in Taurus. It matters indeed little, where the symbols are few, whether he observes these resemblances or not, but when one comes to learn several thousands of such marks, it seems likely to prove a great help to the memory,

as well as some enlivenment to a dull and dreary occupation, to have pointed out, where it is possible, the natural resemblances of the characters to things.

This subject has been touched upon frequently by European Sinologists, but as far as the author knows only lightly and superficially. An exhaustive treatment of it in English is a novel undertaking, and this must be the excuse for many defects in carrying it out. The book is for learners, among whom the author must still rank himself. He has learned much during the preparation of it, and has been rewarded for much hard toil, during what should have been a holiday, by finding many of the old familiar symbols invested with a new interest when traced back to their primitive pictorial source.

It is necessary to explain somewhat the technical form of the book. What are "radicals" and "phonetics"? Take for an illustration the astronomical symbols, ⊙ "sun" and ☽ "moon." These are primary forms. But place them in close proximity thus—⊙☽, and read "bright." Then you have a compound Chinese character. It is formed as they say by association of ideas. The sound is altogether new, and independent of those of "sun" and "moon," and both the elements of the compound character are in this case what are called "radicals," that is to say they contribute to the sense of the derivative. This is the scientific meaning of the word "radical" in Chinese philology. It has a restricted meaning which will be explained further on. Compound characters formed by association of ideas, along with the primary forms, make up the phonetics, about a thousand in all.[a] In order to make it clear what a phonetic is, take as another illustration "bull" (the animal), and "stars." Let these two be combined somehow into one figure, thus , and still read "bull," but now meaning an edict of the pope, the three stars referring to his tiara. Then you have another kind of compound character. The one part, , is merely phonetic, having no bearing on the sense but only giving the sound, "bull"; and the other part, , is radical, that is, it affects the sense but not the sound of the compound

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a The *Phonetic Shwoh-wan* finds in the *Shwoh-wan* 883 characters used phonetically.

character. Sometimes one element in a character affects both the sense and the sound, and then it may be regarded either as a radical or as a phonetic. Here also the question of "roots" in the common philological sense comes in. The compound character in the last illustration, for example, might be specially assigned to the constellation, "Bull," as distinguished from the animal so named, and the fact that a resemblance to the animal was imagined in the constellation would serve to prove the radical identity of the syllable in its two applications and written forms. Sometimes a phonetic compound is made to serve the purpose of a simple radical, and the original phonetic part remains as a rudimental element, which is no longer of use. And again, sometimes such a compound is used as a simple phonetic in more complex characters in which the radical becomes rudimental. Perhaps in both these cases, however, the now useless parts may be regarded as ornamental. We call the phonetic compounds which are used phonetically subordinate phonetics. Their phonetic power often varies more or less from that of the simpler forms. The first and principal canon for the analysis of characters is, that every part must have had its use, and if it is impossible to see how a part could have helped the sense, we are forced to the conclusion that it must have been added for phonetic reasons, even when the modern pronunciation of the compound diverges widely from that of the part when read by itself. This work only describes the primary pictures, the compounds formed by association of ideas, and the subordinate phonetics. The ordinary phonetic compounds, which make up more than nine-tenths of the total number of characters in the Dictionary, are not given, or if given occasionally in illustration, are not always explained. The student will as a rule have no difficulty in making out their composition from the elements that are here given. Attention to the phonetics as well as to the radicals is imperatively necessary in order to master the language, although they will not be an infallible guide to the sound; for no more is the spelling of an English word an infallible guide to its sound. The cases are parallel.

The student must not complain if a few obsolete or unusual forms are given. They are really not many, and it was necessary to give them in order to complete the view of the language as it existed 2000 years ago, and as it exists now with little change.

The *Shwoh-wan* contains about 9500 characters, and the modern Imperial Dictionary, *K'anghi*, has over 40,000, but at least one half of this large number might be expunged with advantage, as having no sufficient authority, and, on the other hand, there are very few of the *Shwoh-wan's* 9500 which are not still in use, making allowance for variations in the manner of writing them. The native scholars have for the past eighteen centuries accepted, consciously or unconsciously, avowedly or unavowedly, the authority of the *Shwoh-wan*, and it is the fountain-head of accurate information on the philology of China. Its author, *Hü Shan*, was the first to compile a Chinese Dictionary. He arranged the characters under radicals, of which he made in all 540. Subsequent lexicographers have sought to improve upon *Hü Shan* by reducing the number of radicals, and in *K'anghi* the 40,000 characters are all arranged under 214. Beginners are impatient of the larger numbers, and fancy the reduction a great improvement. But it was in truth a great scientific blunder. The real radicals as above defined are more than the *Shwoh-wan* has, not fewer; and reducing them to 214 necessitates the arbitrary placing of many words under radicals with which they have no connection whatever beyond an accidental resemblance. For every-day purposes *Kanghi's* arrangement is as unalterable as our alphabet, but it is well to keep in mind the fact that it is in many respects an arbitrary expedient, and a hindrance to philological inquiry. The *Concise Dictionary on the Basis of K'anghi* partakes too much of *K'anghi's* defects, having been undertaken with too much confidence in *K'anghi* as an authority. The first Index at the end of this volume contains the severest criticism that could be passed on the author's own previous work. The numerous brackets used are all suggestive of defects, defects indeed which could not in every instance be easily remedied by reason of the altered shape of the characters, but which might have at least been reduced in number by a careful study beforehand of the *Shwoh-wan*,[a] and of the other work named on the title page. The *Phonetic Shwoh-wan*[b] is a masterly book by a scholar who had before him the results of the labour of many predecessors in the same field. But unlike *K'anghi* and the *Concise Dictionary*, which is a *Phonetic K'anghi*, the *Phonetic Shwoh-wan* is not usable

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[a] 說文. [b] 說文通訓定聲.

as a book of reference. The philologists of China have not striven to make their labours accessible to the general public. Nothing will do but indexing such books according to *K'anghi*. The same list of characters which forms the Index of this volume serves for those otherwise impracticable dictionaries.

With regard to the 300 primary forms, it is not intended or expected that they should be adopted in their precise order and number beyond the boards of this book. The round number suited the author's purpose, which was very much tentative at first, and it represents very nearly the truth of the case. Critics will object to some forms as unnecessary because they are compounded of others, but on the other hand some derivations will be objected to as forced, and so the number, 300, cannot vary much. Then their order might be improved, but the book was more than half finished before all the forms found their present places, and some which could be dissected had to be excluded to make room for others which had a better claim to be primitive. The arrangement is according to the number of strokes used in the modern way of writing them.

The whole field has been gone over. There are very few characters to be met with in reading, or in Williams' Dictionaries, which do not either appear complete in this small volume or find their easy analysis suggested. It lays no claim to originality. Indeed, original and private views are not what is wanted in the analysis of Chinese characters, but a careful collation of facts. Occasional guesses of the author have been so expressed that they may be taken for what they are worth.

The temptation to enter upon the philological inquiries suggested by this elementary work has to be resisted for the present. Only a few hints can be given—

1. The words in the English Index present in themselves a comprehensive view of the state of civilisation in China, no one knows how many thousand years ago, when that strange written language was in its infancy and early growth. The things, the thoughts, the habits, the inventions were there before the characters were made to represent them.

2. The "roots" of the Chinese spoken language are to be determined chiefly from those earliest characters and

phonetics, their primary meanings being determined where possible from their shape, and their sound from the oldest pronouncing dictionaries, their phonetic usage, and the comparison of modern dialects.

3. There are traces of more than one original centre of development of the written language. It will probably be possible to make out at least two sets of characters running parallel to each other, *e.g.*, two distinct characters for "bird," two distinct characters for the "swallow," two distinct characters for "tongue," &c., &c. Then in this connection the necessities of two or more dialects may be found to have been provided for. Thus *t'im* might be the word for tongue in one dialect and *hom* the word in another, the final *m* being common.

It is an ascertained fact that the final consonants in the Cantonese are in general more in conformity with the spelling of the oldest dictionaries than those of the northern dialects; while on the other hand, with the exception of *ch* (for *k*), and *hs* (for *h* and *s*), the northern initials are in general true to the old dictionaries. This seems to be all that can be said at present for the guidance of Comparative Philologists who may consult this work. Of course the Rhymes of the *Shi* and other classic and old books must be put in as evidence, and their differences from modern usage must be always held of great importance. Modern native philologists perhaps make more than enough use of them.

The tonal marks (˂ , ≤ , ˃ , ≥), on the corners of the characters are those used by Williams, and are to be understood only after making some way in the study of a dialect.

Every character in this volume has been written for the Lithographer with the Author's own hand, and he must here express his obligation to Messrs John Avery & Co. for the patience and skill with which they have endeavoured to make the result look as free from faults as possible.

ERRORS AND OMISSIONS.

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1. In the quotation of Numbers—

Page	8	line	17	for	117	read	171.
,,	17	,,	20	,,	81	,,	1.
,,	18	,,	2	,,	31	,,	39.
,,	40	,,	19	,,	10	,,	110.
,,	41	,,	4	,,	14	,,	18.
,,	42	,,	14	,,	25	,,	35.
,,	101	,,	7	,,	139	,,	129.
,,	151	,,	11	,,	22	,,	224.

2. In the pronunciation of the Chinese—

Page	6	line	16	for	*ai²*,	read	*ai³*.
,,	10	,,	14	,,	*k'ap₂, c'hi*,	,,	*k'ap₂, chi*.
,,	13	,,	23	,,	*pun²*,	,,	*pun³*.
,,	17	,,	2	,,	*ch'iung*,	,,	*chiung*.
,,	31	,,	24	,,	*sun³*,	,,	*sun³*.
,,	38	,,	22	,,	*chih*,	,,	*chi*.
,,	48	,,	1	,,	*chăng*,	,,	*ch'ăng*.
,,	93	,,	14	,,	*shăn*,	,,	*shān*.

The tonal marks are sometimes omitted, but they can generally be supplied by referring to the numbers quoted, where the characters are given again with the marks.

3. In the Definitions—

Under No. 35 add—The *Shwoh-wan* regards this in some connections as a form of man (14), and, in particular, under 匄 , to beg, it says 亡人爲匄 , "a lost man is a beggar."

Page	41	line	5	for	76	read	77.
					(*Make the same correction wherever the character occurs.*)		
Page	42	line	14	for	"to dream,"	read	"obscure."
,,	48	,,	7	,,	"seize upon,"	,,	"exchange."
,,	88	,,	6	,,	"contentions,"	,,	"contentious."
,,	110	,,	24	,,	"angust,"	,,	"august."
,,	136	last line		,,	"an officer of education,"	,,	"training for office."

ABBREVIATIONS.

The following are the Abbreviations used in this Volume.

a,	...	ancient, or ancient form.
c,	...	contracted.
d,	...	doubled.
h,	...	horizontally.
i,	...	inverted.
p,	...	placed sideways.
po,	...	placed obliquely.
phc,	...	phonetic.
q,	...	quadrupled.
r,	...	reversed.
t,	...	tripled.
tt,	...	tripled triangularly.
v,	...	vertically.
rt, *lt*,	...	right, left.

AN ACCOUNT

OF THE

STRUCTURE OF CHINESE CHARACTERS

UNDER

300 PRIMARY FORMS.

1——

——, Cantonese, *yăt*, Pekingese, *yi*, one; and, in combination, (**a**) one, (**b**) the ground, (**c**) heaven, (**d**) a level summit, (**e**) an obstruction, (**f**) something contained, (**g**) branches, &c.

(**a**). This symbol means one or one act in— 𠂢戌, *sut*, *hsü*, a wound; the eleventh of the twelve cyclical characters (170); 𠂢刃 *ch'ong*, *ch'wāng*, a wound (33, 刃^{2}, see below); 𠂢再 *tsoi*, *tsāi*, again (86, 12); 𠂢与 *yü*, to give (one ladleful, 52); 士^{2} *sze*, *shih*, an officer (one man equal to ten, 22); 𠂢天 *t'in*, *t'ien*, heaven (the one great, 59); 寸 *ts'ün*, *ts'un*, an inch (37); 百, *pāk*, *po*, a hundred (143 *phc*); 𠂢干 *kon*, *kān*, to violate, or encroach (one step, 16 *i*. This is number 89); 𠂢亏 or 𠂢于 *yü*, an expression (44); 𠂢易 *yeung*, *yāng*, a blaze of light (136, 109); 正 *ching*, *chăng*, correct (94); 𠂢元 *ün*, *yüan*, original (兀$_{2}$ see below); 𠂢隹 *t'ün*, *t'wān*, a hawk, 239); 吏^{2} *li*, an officer (92, 37); 𠂢丟 *tiu*, to cast away (59, 27).

(**b**). It is used for the ground in— 𠂢丘 *yau (k'au)*, *chiu*, a hillock (14, 14 *r*); 𠂢之 (屮 84) *chi*, *chih*, to come up, which

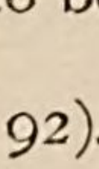
inverted is 帀, *tsāp, tsa*, around ; 屯 *chun*, struggle (of a plant to grow, 84) ; 旦 *tān*, dawn (136) ; 本 *pun, pǎn*, root (127) ; 氐 *tǎi, ti*, bottom (96, and probably also in 96 itself) ; 立 *lap, li*, to stand (59) ; 坙 *king, ching*, the water-veins under the ground (14 and 87 *phc*, 48) ; 韭 *kau, chiu*, leeks (number 255) ; 或 *wik, yii*, a region, 73, 67, 戈, see below).

(c). It is used for heaven, or above, in 雨 *yü*, rain (24 or 86 and 129) ; 不 *fǎu*, soaring away (number 126) ; 丙 *ping*, conflagration (number 163) ; and in many old forms, as 帝 (189).

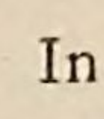
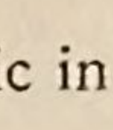
(d). It is used for a level summit or cover in— 兀 *ngǎt, wu*, a high place (18) ; 冃 *mu, māu*, cover (25) ; 匚 *hǎi, hsi*, a coffer (8) ; 疒 (丬) *nik* or *tsat, ni* or *chi*, sickness (118).

(e). It is used for an obstruction or something placed across another in 乐 (丷) *tsze*, to stop (see 84, 17) ; 刃 *yǎn, jǎn*, a sword (cutting something, 33) ; 亏 *hāu, k'āu*, obstruction of breathing (number 44) ; 戈 *kwo*, a spear (67) ; 叉 *ch'a*, the fingers crossed (37) ; 叉 *chāu*, finger or toe nails (37. Here it is repeated, 二 , 12) ; 聿 *wǎt, yii*, a style (for writing—the lower line is what is written on, 37, 83. The *Shwoh-wan* says it is phonetic here) ; 巛 *tsoi, tsāi*, calamity (48) ; 乍 (𠂉 , from 乏 , 8, 16) *cha*, suddenly stopping ; 馬 , now written 馬 *wān, hwān*, a year-old colt with his feet bound (268) ; 卒 *tsut, tsu*, a soldier or servant in uniform (184) ; 夫 (59) ; 閂 and 卯 (122, 122 *r*).

(f). It is used for contents in— 勺 *cheuk, cho*, a ladleful (number 52) ; 血 *hüt, hsüeh*, blood (皿 153) ; 甘 *kom, kān*, sweet (in the mouth, 曰 72).

(g). It stands for the branches of a tree in 末 *mut*, *mo*, branches (127); for the central line of pith in 朱 *chü*, *chu*, the pine ( , 127); and in 才 (, number 65) *ts'oi*, *ts'āi*, ability, successful growth, the upper stroke is said to represent growth, and the lower the ground.

2——

丨 *kwăn*, *kun*, a through vertical stroke. This drawn through 口 a square, makes 中 *chung*, middle, and through two 口 it makes 串 *ch'üin*, *ch'wān*, to string. The square part is usually said to be "mouth" (72), but it is better to regard it as indefinite. (See 92). In 父 *fu*, father, originally written  , the vertical stroke represents the rod of authority held in the hand (37). 父 is phonetic in 布 *pu*, cloth ( 83), and 甫 (92, 41). In 牛 (124), 羊 (179); 木 (127), 屮 (84), 才 (65), 申 (222), &c., the vertical stroke denotes the trunk or body; and in 小 *siu*, *hsiāu*, small, it denotes the thing that is made small by division (81). In 引 *yăn*, *yin*, it suggests drawing a bow (78); in 王 *wong*, *wāng*, a king (140), they say, it denotes ruling the three (46) powers—heaven earth, and man; and in 丌 *(j)i*, *'rh*, with 16 and 17, it denotes certainty.

The short stroke in 攸 *yau*, *yu*, to swim, to go on swimmingly (14, 41, 37), is not this but number 10.

3——

丶 (old form) *chü*, *chu*, a mark. This stands for the flame of a lamp in number 141, where it is perhaps also phonetic. The dot

appears also in number 102, meaning cinnabar; in 呑 *t'au*, to spit out or at (126, 72, now written 吾); and, in modern writing, in many cases where a line was originally used.

4——

丿 (㇀) *p'it, p'ieh*, a dash to the left. The *Shwoh-wan* says, "to the right," *i.e.*, from the bottom. The same authority also makes this one of the lines of 弗 (151); 发 (131); 升 (116); 弟 (229); 尹 *wăn, yin*, to govern (with the hand, 37); 乎 *u, hu*, an expletive (44, 17); and 卒 (184, where in modern writing number 1 answers the same purpose equally well). The old form appears in 眉 *mi, mei*, eyebrows (15 *d v*, 155); in 省 *shang*, to watch (84, 155); and in 囷 *kün, chüan*, the borders of the eyes (155 *p d v*).

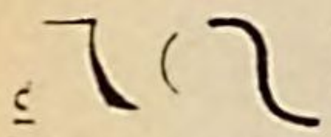
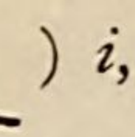
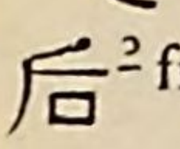
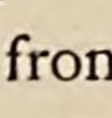
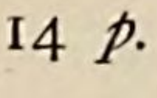
reversed——

乀 (乚) *făt, fu*, a dash to the right, or "to the left" from the bottom. Combinations of the two are— 丿乀 (17), and 乂 (38). This one is phonetic in number 151.

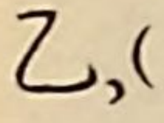
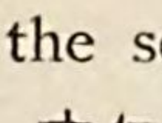
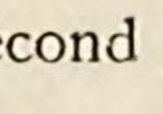
5——

𠂇 (𠂆) *yăi, i*, to trail. This is phonetic in 虎 *sze*, a beast like a tiger with horns (191, 14); in 系 (絲 187) *hăi, hsi*, to bind; and in 曳 *yăi, i*, to trail (a complex form of the primitive, 2, 222). It is the first stroke of 弋 (戈 67) *yik, yi*, a peg with something hanging on it and dragging it down; and the last stroke of 爭 (爭 132, 37) *chăng*, to drag against each other.

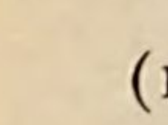
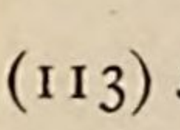
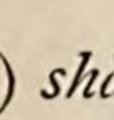
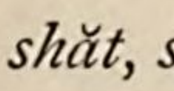
reversed——

 *i*, to flow. The *Shwoh-wan* derives  from this, and  from  , but these two characters are better accounted for under 14 *p*. It also connects with this  *ya, yeh*, (90) in an indecent meaning. Most probably, however, was originally the figure of a dish with a tubular handle, now written and read *i*. But *yii*, to bind and pull, is derived from this (2, 222).

6——

 *iit yi*, the bursting of vegetation; the second of the ten cyclical characters. This denotes effort in  *kon* or *k'in*, *kān* or *ch'ien*, dry, strong, advancing (212 *c*, 136, 1);  *liin*, *lwān*, to unravel; confusion (132, 80, 37, 24); and 37) *yau*, *yu*, excess. In *ch'ek*, *ch'ih*, a cubit, it means the length measured (by a person, 75); and in *yik*, *yi*, the form of the chest (203). It is phonetic in , originally written (113) *shăt*, *shih*, to lose; *liit*, *lich*, to take a piece of anything (132, 37); *āt*, *ya*, rolling (231); and *ak*, *o*, impeded (122). As a phonetic this is scarcely distinguishable from the next. For see number 111.

7——

 *āt*, *ya*, the swallow, the bird of spring; now written  and read *iit*, *yi*. This is said to be phonetic in  , ( 72) *iit*, *yiieh*, to say, in , &c. It has the sense of productiveness or sagacity in *yii*, *jiu*, giving birth to and nursing; milk (91, 132); and in *hung*, *k'ung*, thorough (91).

8——

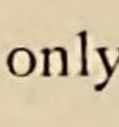
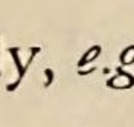
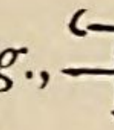
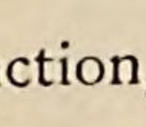
乛 (乚) *yăn, yin*, to hide away, the same as 阝隱 ; crooked. The character 亡 (亾 16) *mong, wāng*, lost, is from this, whence 匸 (1), 匄 (35), 無 (橆, 59, 22 *q*, 127 *d*), and 喪 (喿, 72 *d*, 131). *Mong* is a common phonetic. The character 直 *chik, chih*, straight, is made up of 十 (22) ten, 目 (155) eyes, and this line, suggesting that what ten eyes see must not be crooked ; whence 悳 *tăk, tê*, virtue (93). 眞 (真) *chăn*, true (originally meaning to become a genius, a Tauist word), is made up of 匕 *fa, hwa*, to transform (14 *i*), the eye, this line, and the two under it like 64, a support, the means by which the transformed ascends to heaven ! It is a strange fact that the character 眞 is not found in the Confucian classics, while derivatives of it like 慎 are found. Had the Confucianists an objection to the word as heretical ? 匚 *hăi, hsi*, a coffer, is made from this and number 1 ; and from it come 匹, *p'ăt, p'i*, four fathoms of silk ; a pair (17) ; 匸 *ăi, i*, a case for a bow and arrows (117) ; 區 (72 *t t*), 匽 (136, 57), and 匿, (84*d*, 37, 72), all with the idea of concealment ; and 匸 or rather 匸 *lau*, sneaking; mean (16, 24).

doubled vertically——

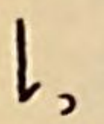
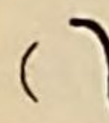
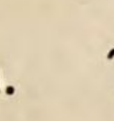
匕 This form is found in 幺幺 / 幺幺 , for which see 80 *q*.

9——

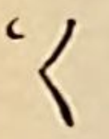
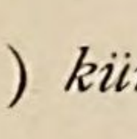
亅 (𠃌) *küt, chüeh*, a back-hook. No derivatives of this are given in the *Shwoh-wan*. The hook at the bottom of vertical strokes is in modern writing added or omitted very much at pleasure. In a few

cases only, *e.g.*,  ,  ,  , is there any foundation for its use in the ancient character. Sometimes, however, it is necessary for distinction, as in the case of  (44, 1) and (89).

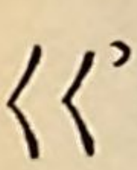
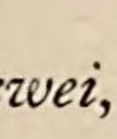
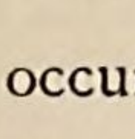
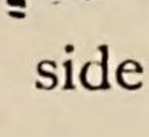
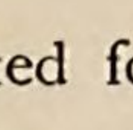
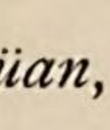
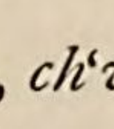
reversed——

 () *kiit*, *chiieh*, a hook, now used as a mark of a paragraph. The *Shwoh-wan* says it is phonetic in  *iit*, *yüeh*, an axe (67, 1). The character *ts'ik*, *ch'i*, (relatives), another name for an axe (190 *phc*), should also follow this and not 170.

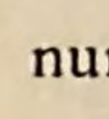
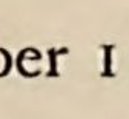
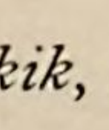
10——

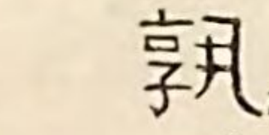
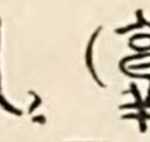
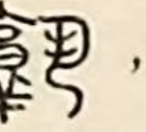
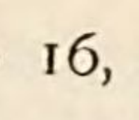
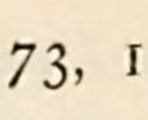
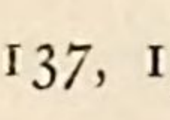
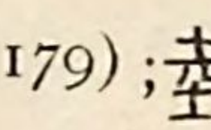
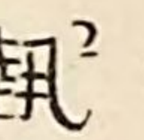
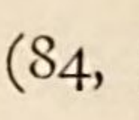
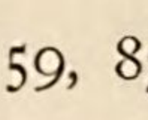
 ( ) *kiin*, *chiian*, a waving line, representing a rill. It occurs in the ancient character for water (129), and in  *yau*, *yu*, to swim, or wade (14, 37, 41).

doubled——

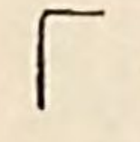
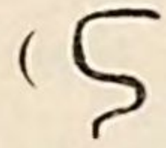
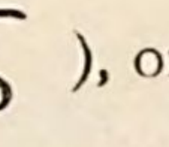
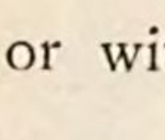
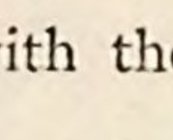
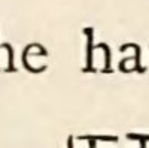
 *kui*, *kwei*, an old form of  , a stream, (the union of two rills). This occurs in  *lun*, *lin*, water from rocks (130 *d v*, 55, 55 *r*); and *yii*, a canoe (51, 192). The same two lines occur, one on each side of  and (178, 269) representing the steam of cooked food; now written like two bows, thus  . In  *iin*, *yiian*, the deep (129 *p*), they denote the banks. Tripled—  *ch'iin*, *ch'wan*, number 48.

11——

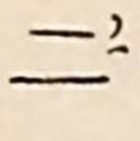
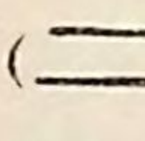
 (). This symbol occurs only in connection with number 113, ( *shau*, the hand)—old form , modern form  *kik*, *chi*, grasping a weapon or something else in the hand. It has the sense of taking in hand in the following compounds:—

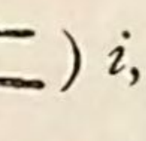
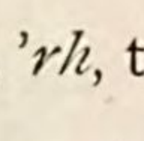
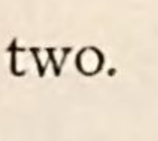
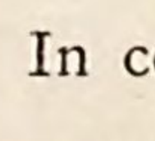
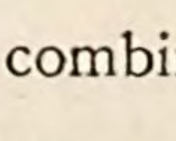
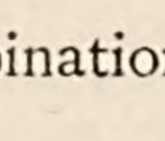

( , 16, 73, 137, 179);  (84, 59, 87);  (59, 89, 1),  (88);  (32, 72);  (16, 8, 73, 203);  (original form of  , 56). These are all now written with  (68).

reversed——

 (), or with the hand  () *kuk*, *chü*, to grasp. The two combined make  *tau*, to fight; one of *K'anghi's* radicals, whence  *hün*, *hsüen*, sword exercise (67, 1).

12——

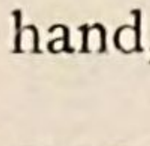
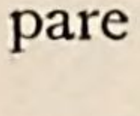
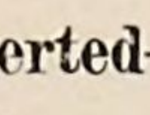
 () *i*, *'rh*, two. In combination this means (**a**) two, (**b**) above, the same as next, or (**c**) upper and lower. Derivatives are—

(**a**)  *ts'ze*, second;  *yăn*, *jăn*, humanity (two men, 14), whence  *ning*, flattery (57);  *ka*, *chia*, borrowed; false (two skins, 174);  , now written  , *chü*, *chu*, a horse with one hind foot white and one black (268).

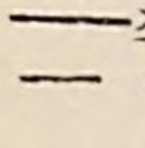
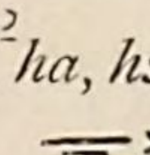
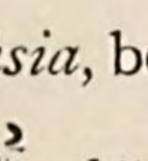
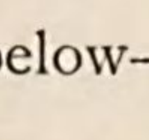
(**b**) *shi*, *shih*, divine manifestation (46 *p*).

(**c**) , *kik*, *chi*, eagerly (a man, 14, exerting himself with hand, 37, and mouth, 72, between "heaven and earth"). Compare 88.

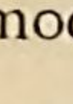
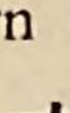
inverted——

 ha, *hsia*, below—an ancient form of  (13 *i*). In the *Shwoh-wan*  *chăn*, to ascend, is derived from this, but it is better to write it  (122, 122 *r*).

placed side-ways——

 two boundary lines, as in  (146, 37, 83); where, as in  (192), &c.,  also represents boundary lines.

13——

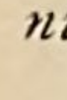
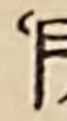
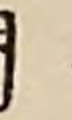
 (modern form) *sheung*, *shāng*, above. This occurs in (189), (183),  (273), and other characters; but it is not identical with the modern radical  , for which see numbers 16, 59, and 91 *i*. In early times numbers 1 and 12 were interchanged with this.

inverted——

 (modern form) *ha*, *hsia*, below.

14——

 ( ) *yăn*, *jăn*, man; a human being. This, like many other characters, is partly a figure of the object, and partly a conventional symbol. We shall meet with it in various positions and shapes. The prevailing characteristic is the two lines for the legs. Compare 18, 75, 121, 174, 211, 234, 261, 265.

This character is phonetic as well as significant in (12). It is phonetic in several other characters among which are reckoned (22) *ts'in*, *ch'ien*, a thousand, and (165) *nin*, *nien*, a year; and as a radical it has a very extensive use. It usually appears on the left, thus  . For other forms with which it is liable to be confounded when written on the top of characters, see 16 and 51. Important derivatives are— *ts'au*, *ch'iu*, a prisoner (73);  *shim*, *shān*, to glance through a doorway (122, 122 *r*); or *sin*, *hsien*, a man of the mountains (85);  *k'i*, *ch'i*, to stand expecting (94); *fu*, giving (37, 1); *wai*, *wei*, position (59, 1. The form or *lai*, *li*, was originally , to come to a

[14]

position, 37, 112 *i*); 𠂉 (156); 勺² (35); 介' (17); 代² (67); 伐₂ and 戍' (67, 1); 伏₂ (131): 休' (127); 咎' (54, 72); 侃 (72, 48); 信' (183, 72); 便² (163, 37, 41); 臥² (196); 篤₂ (50 *d*, 59, 89, 1, 72, 183). Sometimes it appears on the top of a character in its old form, like 勹 , 35, as in the last case, or like 刀 *tu*, *tāu*, a knife, 33, as in 色, *shik*, *sê*, colour (40); 舀² *hām*, *hsien*, a pitfall (204); 貝² (232); 尸 (45); 戾 (45, 171). The last is also written 侯 . The heads of animals, as 兎' (244), 魚 (275), are represented by the same form. Sometimes 人 is reduced to a mere dash in modern writing, as in 身 (234), 千 (22) 壬 (87), the right-hand line running into the other part of the character. 弔' is the correct form of 弔' *tiu*, *tiāu*, to condole (a man with his bow, 78, hanging down). Other cases in which this radical is not easily recognised, are— 及, *k'ap*, *ch'i*, up to (37), for several old forms of which, see 125; 亟, (12, 72, 37); 寅 (82, 84 *q*); 光 (𤇾 130, otherwise written 𤇾 , 22 *d*); *kwong*, *kwāng*, light; 歹匕 (𣦵 , 108) *sze*, dead. In 虎 *fu*, *hu*, a tiger (191) 人 stands for the feet. The character 厂, *chăk*, *tsê*, on one side, formed from "man" under an overhanging cliff (45), is said to be reversed, making number 69 厂 .

reversed——

匕 (匙) *pi*, to compare. This also means a spoon, and is number 31; under which derivatives will be given. This and 人 , placed back to back, make 北, (𠦂) *păk*, *pei*, the North, where the idea is "contrast" or "opposition." The North is the back of the world. This is phonetic in 背' *pui*, *pei*, the back (203). From

this also come 𠂤 (阜) *yau*, *ch'iu*, a hillock, by adding —— for the ground ; and 𡿨 (175, 145).

placed sideways——

尸 (尸) The *Shwoh-wan* regards this as a form of 人 , under the character 卮 *chi*, *chih*, a measuring cup ; a syphon (40). The *Phonetic Shwoh-wan* finds the same in 后 *hau*, ruler (72), which reversed is 司 *sze*, officer, and in 辰 (236) ; and, since in 75 we have 人 in an equally awkward position, 尸 , this may be accepted as 人 too.

inverted——

匕 (匕) *fa*, *hwa*, to transform, or be transformed ; otherwise written 化 , phonetic in 花 *fa*, *hwa*, flowers. From this come 眞 (155, 8, 64) ; 齒匕 (294) ; and 𡰥老 (耂 , the hair, 112, of a man, 14, changing) *lu*, *lāu*, old.

doubled——

从 *ts'ung*, to follow, also written 從 (49, 94). This is a common phonetic. It also occurs in 𢍏 *tsim*, *chien*, to take away (67, 1), whence 𢙺 (255) ; in 𣪊 *ts'im*, *ch'ien*, all (51, *72 d*) ; in 𠂢方 *lü*, a regiment (212) ; and in 并 (𢍏) *ping*, together (128). In the following the 人 on the left hand is reversed in old writing for the sake of symmetry :— 夾 (𠂢 , 59) *kāp*, *chia*, to press under the arms ; near ; familiar ; 巫 (88) ; and 坐 (87).

tripled——

𠂤 *yăm*, *yin*, many. This forms part of the common characters 眾 (155 *p*), and 聚 *tsü*, *chü*, all, assembled (195, 37) *phc*.

For characters which seem to have four 人 in them see next, and 286.

15——

丿 The figure of something hanging down. Compare 51.

doubled horizontally——

丿丿 This is found in 夾 *shim, shān,* a thief with stolen things under his arms (59), and in 來 (243).

doubled vertically——

𠆢 This occurs in 眉 *mi, mei,* the eye-brows (4, 155), and in 囟[2] (260).

quadrupled——

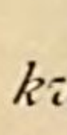
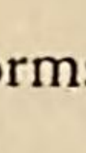
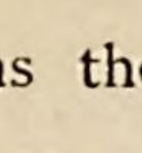
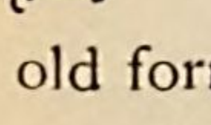
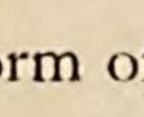
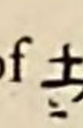
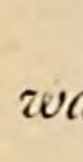
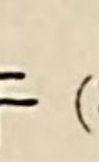
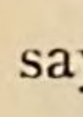
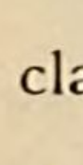
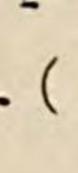
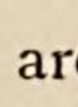
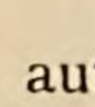
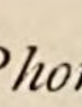
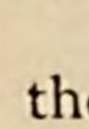
𠆢 This forms part of the two primary forms 𠆢[2] (271), and 𠆢 (266), which see.

16——

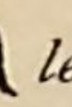
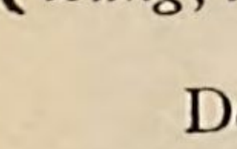
入 (人) *yăp, ju,* to enter. This originally formed the top of many characters which are now otherwise written, as 高, 高, 京 (73), 尒 (17, 2), 矢 (171), 亡 (8). The square figures in the three first are in no case 口 *hau, k'au,* mouth; but 口 *wai, wei,* an enclosure. The form, 人, may also stand for a cover, or a cap, as in 食[2] (63), &c.

This is supposed to be phonetic in 聶 *nip, nieh,* a treddle (37, 94). From it also are formed 內[2] *noi, nei,* inside (24), phonetic in 肉 (72), 裔[2] (184), and 裔 (167); 全 *ts'iin, ch'iian,* complete (140, but this is also written 全, 51, 88).

inverted——

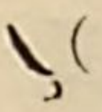
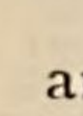
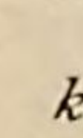
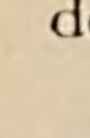
 This forms the bottom of the character  , now written  , *kwok*, *kwo*, fortifications of a city, which was like two characters , high, placed end to end, (?) "high at both ends"; also an old form of  ·  *hau*, thick, being  inverted, also has this at the bottom. See 73 for this and its derivatives. The *Shwoh-wan* says  (89) *kon*, *kān*, to violate is from an inverted  and —, which may be accepted. But, when the same authority says that  (143) *pāk*, *po*, white, is formed from this character clasping  (), and explains that the colour and the number are both *yin* (), it is rather too much for even an admirer of Hü Shan to believe. A better suggestion, by the author of the *Phonetic Shwoh-wan*, is that  is formed from  , the sun, the little mark above meaning the twilight. I think however that  is 28, , a cocoon of silk, with a mark inside to show the intention for which it is used. Compare 142.

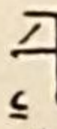
doubled——

 *leung*, *leāng*, two, both, the same as  (86).

Doubled vertically it would be the same shape as 32.

17——

 ( ) *pāt*, *pa*, eight. The number eight was suggestive of division, and hence  *făn*, to divide, was formed from "knife" (33) and "eight";  *pun*, *pān*, half, from "ox" (124) and "eight"; *kān*, *chien*, partition, from "binding" (127, 73) and "eight." Other derivatives are :—  (81); (166); (16, 2); (44);

 (44, 1); (44, 4); (1,8); (59); (82, 73); (226); (51, 84, is the same); (14, 45, 183, 72); (224, 7, 72); (270, 63); (143, 18—the same as , 63, 16); *yăn, yin*, posterity (80, 203); *kung*, public, just (the right division of private things, 28); *p'ăn, p'in*, and , *p'ut, p'u* (84); (175). In the two last it is said to be phonetic, but the *Phonetic Shwoh-wan* decides that has no connection with . In (72), and (220) it means scattered water. In (59), it stands for the arm-pits, and in (57) for the breasts. The character *kāi, chieh*, a boundary, was originally written with "man" inside, (14); and *pit, pi*, must, was made , from 67.

inverted——

 The divisions of a court or building are represented by , and the same inverted, in a square (73); *k'wăn, ch'ün*, the corridors of a palace (127, 73 *d v*, 226) *c. phc.*

doubled——

pit, pieh, to divide. Here we have the same root-sound as in the numeral. From this comes *kwāi*, perverse (179 *c*), now confounded with 266. In (214) this form represents the water-sheds.

18——

 ( ) *yăn, jăn*, another form of "man," 14, found only in combination. It is usually placed at the bottom of the character, as in (207, 28), (155), (82), (143), (84, 1), , and (1), (156), (72), (91 *i*), (290 *c*), (17,

72), 竟 *king, ching*, the end of a piece of music (183, 72, 1). It is doubled in 竟² 競 (183 *d*). For 兢, see 217 *d*.

It is sometimes written so as to be mistaken for 丿丶, as in the radical 頁₂ (233).

19—

几 (冂) *ki, chi*, a table or stand. This is found in 処² or 處 *ch'ü, ch'u*, place (54, 191); 尻 *kü, chü*, to dwell (75); 凭² *pang, ping*, to lean on (14, 134); 凥 (75, 64), &c.

It is phonetic in several characters. Number 154 is formed from it by adding bars and a foot, 且 .

20—

凡 (尺) *shü, shu*, the down of birds. From this come 鳧 *fu*, a mallard (276), 勿 or 勿 *chăn*, fledged (47), and 殳 *shü, shu*, to kill, or strike with a spear (37), a common radical, whence 役₂ (49), 芟 *shām, shān*, to mow (84 *d h*), 設, *ch'it, shê*, to appoint (183, 72), &c. This form is phonetic in 殳 In 朵 or 朵 *to*, it represents the foliage of trees (127).

21—

九 (丸) *kau, chiu*, nine. This is a common phonetic.

Besides its modern sound, it has in combination (軌) *kwai, kwei*, and (旭,) *huk*.—Compare 由 *yau*, (軸₂) *chuk*. It is phonetic in 144, and in 秀 (165).

22—

十₂ (十) *shăp, shih*, ten. From this come 士² (1), whence 吉, *kăt, chi*, luck (72); 千 (14); 丈² (支) *cheung, chāng*, ten feet (37);

言十' *kai, chi*, to reckon (183, 72); 章 *cheung, chāng*, a section or period of music, &c. (183, 72, 1); 古 *ku*, ancient (traditions of ten mouths, 72). 直, (8, 155), 年 (14, 165); 本 (59).

The character 單 is probably from 230 *phc*.

doubled——

廿₂ *yăp, ju*, twenty. From this come 共² *kung*, together (63); 炗 (130, an old form of 光) *kwong, kwāng*, light, whence 黃 *wong, hwāng*, yellow (146); 庶' (66, 130), 度² (37), and 席₂ (83. It is said to be an old form of 疾₂ in 竊, *sit, hsieh*, to steal, but it may as well mean scores. See 175 (144, 206, 178).

tripled——

卅₃ (艹卄) *sāp, sa*, thirty. This is phonetic in 葉₂ *ip, yeh*, a leaf (127), and its derivatives; and from it comes 世' *shai, shih*, an age of thirty years. The latter cannot be phonetic in 葉₂, because, if it has any final consonant, it is *t*.

棄' *hi, ch'i*, to cast away, has no connection with this. See 230, 91 *i*, 63.

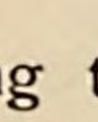
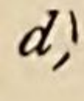
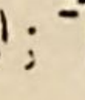
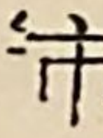
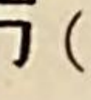
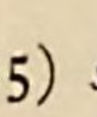
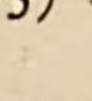
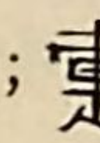
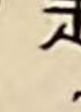
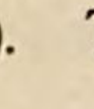
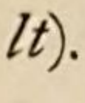
quadrupled——

卅卅 or 廿廿₃ *săp, hsi*, forty. The first form representing things bound together, appears only in 帶' *tāi*, to gird (83, 25, or rather 83 *d v*); and the second form is in 無 *mu, wu*, not (59, 127 *d*, 蘇 scores of great trees, 亡 gone, 8, 16).

23——

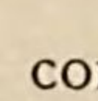
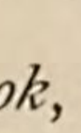
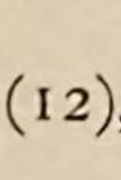
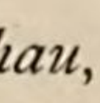
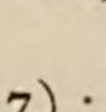
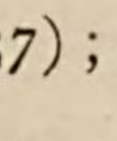
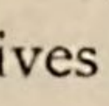
七₂ (㐬) *ts'ăt, ch'i*, seven. This is phonetic in 叱₂ *ch'ăt, ch'ih*, to hoot at (72); 切₂ *ts'it, ch'ieh*, to cut (33), and several other characters.

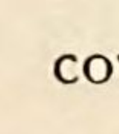
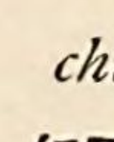
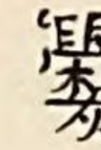
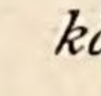
24—

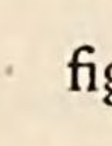
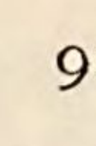
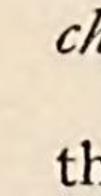
( ) *kwing, ch'iung*, a wide region. This in combination is liable to be confounded with the next. Even the *Shwoh-wan* does not distinguish clearly between them. We infer from the meaning that the following belong to this:—  (16); (16, 73 *d*);  ( ,  *phc.*, 84, 1, and an old form of  . See 125) *shi, shih*, a market;  *yăm, yin*, walking along (14);  *yeung, yāng*, middle (59); *hok, ho*, lofty (239);  (132, 80, 37);  (238, 94). The primitive is also written  and (73, 87). The same form represents prickles in 189. The *Phonetic Shwoh-wan* makes this phonetic in (136, 105),  (232 *c*, 127 *c*, *rt* and *lt*).

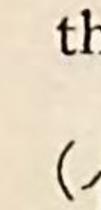
In *hin, ch'ien*, to lead (an ox 124, 142 *phc*), it must mean the reins.

25—

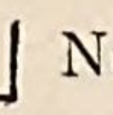
( ) *mik, mi*, a cover. The three characters last mentioned are usually connected with this. Other derivatives are—  *kun, kwān*, a cap (18, 1, 1, 37, 1); *mu, māu*, a cover, from which come *t'ung*, together (72), *mung*, covered, obscured, *k'ong, ch'iāng*, a curtain (84, 81), whence again the common phonetic *hok, ch'io*, "to strike from above," according to the *Shwoh-wan*, but usually meaning a shell (20, 37);  *mu, māu*, a cover, a cap (12), whence *mu, māu*, (155); *min, mien*, (211, 14);  *chau*, (147), all with a similar meaning; also  *tsui*, excess (195, 37);  *mān*, prolonged (155 *p*. 37); and  (209). Other derivatives are  *iin, yüan*, a sense of wrong (a hare, 244, under a

cover); *wing*, *(h)iung*, light in a dwelling (130 *t t*);  *ka*, *chia*, a cup of jade stone (72 *d*, 116);  *mong*, *wāng*, a net (31 *d*); *ts'iin*, *ts'wān*, a furnace (222, 149, 127 *d*, 63, 130);  (83) *kăn*, *chin*, a piece of cloth. In the three last  represents the figure of the thing signified. In *hok*, *hsio*, to learn (222, 39 *d*, 91), it is said to denote the obscurity of the untaught mind.

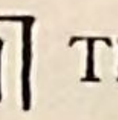
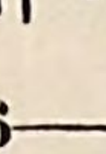
This and (83) must both represent the material, in  *chau*, a brush or duster (held in the hand 37), whence  , with the hand both above and below, now contracted to *ts'ăm*, *ch'in* ( encroaching, as a person, 14, sweeping), a common phonetic.

The same may be said of  :—all the part below (22 *q*) represents cloth or clothes. For some characters usually referred to this see 86.

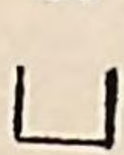
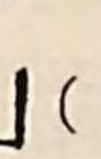
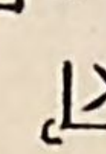
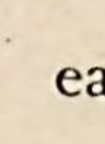
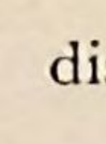
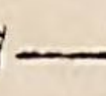
inverted——

Number 200  *ha*, *hsia*, is said to represent covering above and below, and the line at the top denotes the process.

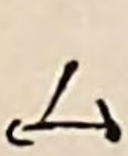
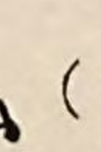
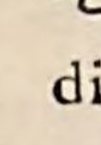
doubled——

This occurs in  ( 193, 175); also in 198.

26——

 () *hom*, *k'ān*, an open mouth; a pit. This means a pit, in  *hung*, *hsiung*, disastrous (135); and  *fāi*, *k'wāi*, a clod of earth. It is the lower part of  ( 89) *yik*, *yi*, opposing, disobedient.

27——

 () *hü*, *ch'ü*, a rice bowl made of willow. This is phonetic in *hü*, *ch'ü*, to go away, which probably meant at first a dish with a cover (59). The upper part of ( 153)

resemble this; and 盍 *hop*, *ho*, to cover, is written either with 去 complete, or contracted, thus 盇, where the short line may stand for contents as in 血, 大 being the cover as in 282.

去 is not phonetic in words ending in *p*, and characters like 怯, *hip*, *ch'ieh*, fear, are supposed to derive their sound from 去力, *kip*, *chieh*, to plunder, which is formed by association of ideas (taking "away" by "force," 34). Another derivative is 㠯 (31, 178 *po*); and a derivative of 去 is 丟 (1).

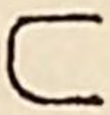
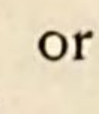
28——

厶 (𠂇) *sze*, selfish. This almost certainly is the figure of one cocoon of silk; used metaphorically for selfish or private. The root-sound may, in the metaphoric sense, coincide with 自² *tsze*, self (193). If this account of the character is correct, then, 80, 142, 187, 238, 279, and perhaps 143, are derived from it, and it is phonetic in 絲 *sze*, silk (187 *d*). It is phonetic in 禾厶 *sze*, another name for 禾, growing grain (165), but now used for selfish, private. This primary form by itself is not distinguishable in modern writing from the last, from the next, or from 156, in many cases. It forms part of 鬼厶 *kwai*, *kwei*, ghost, where the *Phonetic Shwoh-wan* makes it also phonetic (207, 18); of 篡 *ch'ān*, to usurp (50 *d*, 232 *c*, 63); and of 羨 *yau*, *yu*, to seduce (179, 53).

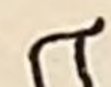
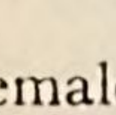
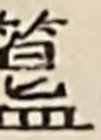
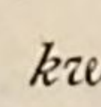
29——

厶 (𠂇) *kwang*, *kung*, the upper arm; also written 左厶 and 肱厶 (37, 203). It is phonetic in 弓厶 *wang*, *hung* or *hwāng*, the twang of a bow-string, and other words.

30——

匚 ( or ) *fong, fāng*, a receptacle ; square. This is a radical in several characters, denoting vessels, boxes, &c., in which the part enclosed is phonetic. The second old form resembles 208, placed sideways. In 匠[2] *tseung, chiāng*, an artificer, both parts are radical, the square and the axe (121).

31——

匕 () *pi*, (**a**) a spoon, (**b**) to compare, in which sense it is 14 *r*, a "man" turned round ; sometimes also it means a man looking up, or "high." This is supposed to be phonetic in 旨 *chi, chih*, pleasing , intention, (from 甘 "sweet," 72, 1) ; 尼 *ni*, to keep close to (75) ; 此 *ts'ze*, this (94); and 牝 *p'ăn, p'in*, the female of animals (124), from which contracted comes 麀 *yau, yu*, a female deer (277). It is a radical, (**a**) in 匙 *shi, shih*, a spoon (136, 1, 94) ; in 卿 *ch'eung, ch'āng*, sacrificial wine, where 27 represents the dish, 178*po*, the grain from which the spirit is made, and this, the spoon ; in 皀[2] *păp, pi*, one grain, or a spoonful, also read *heung, hsiāng*, the fragrance of grain (143), from which come 食[2] ( 51) *shik, shih*, to eat ; a meal ; 飠[2]旡 *ki chi*, a small meal (110 *r phc)* ; 皀[2]卩 *tsik chi*, to come to a meal (40) ; and 簋 *kwai, kwei*, a vessel for grain (50 *d*, 153); and which is phonetic in 卿 *hing, ch'ing*, official rank (40, 40 *r)* ; and 鄉 *heung, hsiāng*, township (73 *d*, 40, 40 *r)*. In the second sense (**b**) we have 卓 ( , from  , 136, 148) *cheuk, cho*, lofty, pre-eminent ; 卬 *ngong, āng*, aloft (40) ; 頃 *k'ing, ch'ing*, to fall down (233, 18); 匍 *pu, pāu*, succession (22) ; 匿 or 艮 *kăn*, obstinate (155).

Probably it symbolises the cavities of the brain in 𠚪 *nu*, *nāu*, brains (206); and it stands for the feet of a bird in 276 and 285.

placed sideways——

匚 (匕) This is the upper part of 先 *chăm*, *chăn*, a hairpin (14), which is doubled, phonetic, in 𣗥 *ts'ām*, *ts'ān*, already (72, 7). This is also the usual form of the symbol in modern writing.

doubled horizontally——

比 *pi*, to compare. This a common phonetic. It derives its own sound of course from 匕. It stands for the feet of beasts in 277, in 昆 (244 *c*), and in 𤞢 *chi*, *chih*, a pig, where, however, for symmetry, 匕 is reversed on the left.

doubled vertically——

匕 This also stands for the feet in 𦣻 *năng*, an animal like a bear with deer's feet (an elk? 156 *phc*, 203); which also means "able," whence 罷 *pa*, to suspend an able officer, or rather, to suspend proceedings against him (25, 39 *dh*); and 𦣻 (130).

This reversed is of course 14, and the two placed back to back make 北 *păk*, *pei*, the North; which has the idea of contrast, as 匕匕 has that of comparison. See 14 *r*.

32——

冫 (冰) *ping*, ice; also written 冫冰 (129). This forms part of number 172. It is phonetic in 𤰞 *p'ang*, *p'ing*, a fast-running horse (268), and in several other characters. In 𣏌 *tiu*, *tiāu*, it means half destroyed, and in 𠂤 *cho*, *chu*, a sacrificial vessel, it denotes the contents, meat cut up, "the half of flesh," where

however it may be regarded as half the top part of number 286. In 冶 *ye, yeh,* to melt metals (156 *phc,* 72), it is used metaphorically of metals which harden and melt like water.

This is also used as the form of other things besides ice, in 令₂ *keuk, chio,* the roof of the mouth (72), and in numbers 199, 223, and 275.

Doubled, this is identical in shape with the top of number 286 (𠂤).

33——

刀 (𠃌) *tu, tāu,* a knife. This is a common radical usually written 刂 , on the right side of the character. It is also a common phonetic both standing alone and in the compounds 召² *chiu, chāu,* to call (72), and 到 (182).

The following are derived phonetics, or characters with independent sounds :—初 *ch'o, ch'u,* beginning (of cutting out clothes, 184) ; 魚刂, *kit, chieh,* to dress fish (275) ; 解 *kāi, chieh,* to open up (223, 124) ; 分 *fǎn,* to divide (17) ; 別₂ *pit, pieh,* to separate (202) ; 利² *li,* sharp ; profit (165—also written with 勿, 109, or 勿 instead of 刀 , whence 黎 , 129) ; 制 *chai, chih,* to make (未 127, 84) ; 刷, (or 刷又 , 37) *shāt, shwa,* to brush (75, 83) ; 則, *tsăk, tsê,* a pattern (232) ; 忍² *ngai, i,* anger (93) ; 列₂ *lit, lieh,* to divide and arrange (originally written 𣏌, 108 *c phc,* 48) ; 前 *ts'in, ch'ien,* to come forward, originally written 𦥑 , meaning to come forward without walking, as on board a boat (192) ; then, with this radical added, it meant to clip, now 剪 , where the lower part is a superfluous addition.

For 刃 , and 刃丶 , see number 1.

The form 刁 *tiu, tiāu*, perverse, is a modification of this, not found in the *Shwoh-wan*.

The old form of this and of number 14 are so much alike that the heads of animals might be identified with either, *e.g.* 244, 283, 275. For the same reason 色, (40, 14) is exactly like the right side of these derivatives of 刀 :— 絕色, *tsüt, chüeh*, to cut off (187, 40); and 脆 *ts'ui*, brittle (203, 40).

This form doubled, 刀刀 , is only a mistaken way of writing 从 *ts'ung*, to follow (14 *d*).

tripled——

劦 *lăi, li*, a surname. This is not found in the *Shwoh-wan;* but the *lichi*, is spoken of in the *Ancient History* as 荔枝 . The *Shwoh-wan* has 荔 , "the name of a grass," with the same pronunciation (34 *tt*, 84 *d*).

34——

力 (𠦂) *lik, li*, strength. The old form represents the sinews (筋 *kăn, chin*, 50 *d*, 203). This is a radical and a phonetic. In the following it is a radical only :— 男 *nām, nān*, a man, a male child (strength for field-work, 146); 劣 *liit, lieh*, weakness (81, 4); 加 *ka, chia*, to add to (72, "mouth" is not very appropriate here, neither is the suggestion of 可 or 吹 *c phc* very good, and the meaning of "wrangle," in the *Shwoh-wan*, is not sanctioned by usage); 幼 *yau, yu*, slender (80); 劫 (27, 59); and 助 *cho, chu*, help (154 *phc*).

tripled——

力力$_2$ *hip*, *hsieh*, to unite strength. Almost all the compounds of this take both sound and meaning from it; as 協力$_3$ *hip*, *hsieh*, to unite hearts.

35——

勹 (㇇) *pāu*, bundle. With 巳^2 (77) inside, it is now the same in sound and meaning; but the *Shwoh-wan* says 包 (胞) means pregnancy, and gives a dissertation on this subject in connection with the cyclical or horary characters, which is only mystification. 巳^2 *tsze*, *sze*, however, may be from the same root as 子 *tsze* (91), and the figure may be an embyro. Then 包 is the same as 胞. This symbol is phonetic in 匋 *t'u*, *t'āu*, earthenware (181), 勽 *pu*, *pāu*, to brood over (14), and of course in 包, &c.

The following are important derivatives of *pāu*, as a radical:— 勻 *wăn*, *yün*, few, together (12); 冢 *chung*, a mound, or raised tomb (囪 226 and 2 *phc*); 軍 *kwăn*, *chün*, a troop (231); 匄 or 匃 *koi*, *kāi*, to beg (8, 16); 匊 *kuk*, *chü*, a handful (of grain, 178); 匩 *kwang*, *hung*, the hum of talk (72, 183. 籠 is not from this but from 14); 旬 *ts'un*, *hsün*, ten days (136); 苟, *kik*, *chi*, circumspect (lamb-like, and covering the mouth, 179 *c*, 72), whence 敬 *king*, *ching*, reverence (37, 41), and 葡^2 *pei*, prepared (92, 41). Numbers 52 and 291 are not from this, nor is 句 or 勾 (see 42).

doubled——

勺 From this comes 匏 *ch'o*, *ch'u*, bundles of cut grass (84 *d v*).

36—

, also, in combination,
, and
) *nai*, but, and so, is, &c.

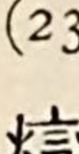
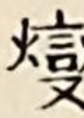
It represents the breath coming up with difficulty. As a phonetic this has also the sound *ying, jăng*. The form
, as in
(*ying*, a full vessel, 153), is made from the first old form and number 54, and is pronounced *ku* and identified with
"trade," or
, "remiss," but its derivatives are also *ying*. Compare the old forms with those of
under 125; and for derivatives of the third old form, see 260 and 201.

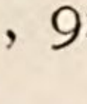
37—

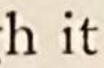
(
) *yau, yu*, the right hand; also. There are few primary forms that enter more largely into the composition of Chinese characters than this. It appears in the following eight radicals of *K'anghi*:
(63),
(
, 1),
(
50),
(41 *phc*),
(
, 2),
(20 *phc*),
(174), and
(83, 1).

It assumes six distinct forms in modern writing, represented by (a)
, (b)
, (c)
, (d)
, (e)
, and (f)
.

(a). The following are mostly all phonetics, or characters with underived sound, and will be found explained under their other parts:—
(132),
(132, 25),
(132, 6),
(132, 80, 24),
(132, 22, 72—
see 72 *d*),
(132, 128 *c*),
(74),
(probably a corruption of
, 206),
(84),
(45),
(75),
(40),
(14),
(57),
(73),
(87),
(190 *phc*),
(108),
(228),
(195),
(196 *phc*),
(203, 12, 46 *p*),
(174, 12),
(252 *c*, 20),
(281),
(
82, 130),
(175, 130),
(22 *d*, 66),
(25, 12, 155 *p*),
(239),

[37] (239 *d*), , (179 *c*, 239), , (155 *d*, 239), , (12, 14, 72), (130 *d*, 183, 72),  (1), (1, 1). The last is phonetic in *tsu*, *tsāu*, a flea (188), and from it comes  *un*, *wān*, to scratch the eyes.

(**b**). The lower part of the following is :— (, 22); (, 55); (, 163, 41); *sze*, *shih*, history (, 92), from which comes (1), and *sze*, *shih*, affair, business (, or , said to have  84, 1, *phc* on the top, though it scarcely needs a phonetic).

(**c**). The right hand, and the left hand, , are not distinguished in some modern forms, as :— *yau*, *yu*, to help (with hand and mouth, 72), now used for "right hand," whence *yeuk*, *jo*, to gather, or collect (vegetable substances, 84 *d*), also written and , see below; *yau*, *yu*, to have (138. The explanations of this character from "moon," and "right hand," *e.g.* "having what one ought not to have, as the moon when she eclipses the sun," can hardly be pronounced successful. Is it simply the idea of "having" moon-light, the opposite of ? Compare  , the beginning of waning); *fui*, *hwei*, ashes (fire that can be handled, 130); *yau*, *yu*, excess (6). This last is otherwise accounted for, as a dog with the ears thrown back (, 131). From it come (165 *r phc*, 31, 72, 1); and *p'āu*, weak in the legs (34, omitted in the *Shwoh-wan*), whence *p'āu*, to throw (113).

(**d**). Derivatives of *ts'ün*, *ts'un*, an inch, which in combination has often also the sense of "hand," are :— (132),

守 (82), 肘 (203), 討 (72, 183), 尃 (222), 付 (14), 寺 (84, 1) *phc*, 皇 (皇 155, 18), 封 (84, 1, 87), 尌 (爰, 132, &c.), 尉 (75, 12, 130), 尊 (220, 17, 63), 專 (238 *phc*), 射 (234, see 171), 對 (270, 72 or 22, 1), 尋 (see below).

(e). The old form is retained in the following:— 聿 (肅 83), *nip*, *nieh*, the skill of the hand; whence 聿 (1), and 肅 *suk*, *su*, awe, (being held over a gulf, 129 *p*, 10 *d*); 帚 (25, 83) and its derivatives, 叀 &c., see 25; 事, see (b); 尋 originally written 𡈼, 47 *phc*, 88, 72, 37, 1) *ts'ăm*, *hsin*, eight feet; to seek; 雪 *süt*, *hsüeh*, snow (rain that can be gathered in the hand. The *Shwoh-wan* has 霅, rain that can be brushed, 1, 86, 129, and the next); 彗 *sui*, a bamboo brush (115 *d*, or 87 and 84 *d*, in either case, 丰 or 𠂤, the collection of vegetable fibres of which the brush is composed); 𡍮 *yăn*, *yin*, to cover, (what one has recourse to, 132, 88), from which comes 𢖏 *yăn*, *yin*, care, painstaking (93); 𡥈 *wăn*, *yin*, to rule (4), whence 伊 *i*, an ancient statesman, (14), and 君 *kwăn*, *chün*, prince (72); 爭 *chăng*, to drag, to stretch (132, 5); 𢖏, *kăp*, *chi*, sudden (from 及, *phc*, see above, and 93); 妻 (84, 57); 𠂤 *nip*, *nieh*, a treddle (16, 94), phonetic in 𨑨 *tsip*, *chieh*, sudden (84); 秉 *ping*, to hold in the hand (165); 兼 *kim*, *chien*, together (165 *d*); 丑 *ch'au* the second of the twelve cyclical characters, (the hand holding up something, 97); 隶 *toi*, *tāi*, to overtake (from "right hand" and 尾 "tail," 75, 112 *i*, contracted—similar in origin to 求, see below).

(f). The seventh form of 又 is found in— 𠂤 (𠂇 or 𠂇, 164), and 求 *k'au*, *ch'iu*, to beg (from 尾 "tail" contracted,

[37]

75, 112 *i*). The dot in the upper corner here, as well as in 尤 (c), and 甫 (92, 41), seems to indicate some addition to 又. In the last-mentioned character the cross and the dot stand for 𠂇 (2), perhaps in the others they stand for 叉 (1).

The *Shwoh-wan* gives 求 only as a contraction of 裘, fur-clothes, which is probably a mistake. The only point worth notice here is that the two characters do not rhyme in the old poetry, which has induced etymologists to seek a different origin for them, making 求 in the latter the figure of fur. It is simply phonetic.

reversed——

𠂇 (𠂆) *tso*, the left hand, now written 左 which, like 右[2], originally meant help, (here, with work, 88). From this come 差 *ch'a*, difference (271 *phc*); and 卑 *pi, pei*, low, mean (宀 , 148)*; and it is said to be phonetic in 陂 *făi, hwei*, a fallen wall (240), whence 𨸏 *t'ô*, torn flesh (203).

"Right" and "left" together make 廾, 𠂇又 number 63.

doubled——

友 (𠬜) *yau, yu*, friends. This also makes the claws of the tortoise (297).

tripled——

叒 *yeuk, jo*, the same as 若[2]. See above (c). This is said to represent the appearance of the mulberry tree when the rising sun shines throught it. More likely it means the hands collecting the leaves of 桑 *song, sāng*, the mulberry (127).

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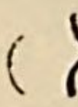
* The place of honour was the right hand with the ancient Chinese as it is with us, with the modern Chinese it is the left!

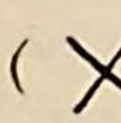
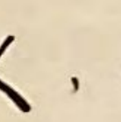
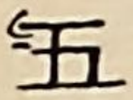
quadrupled——

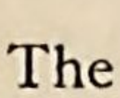
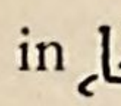
This is the modern form of number 253.

38——

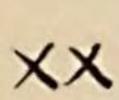
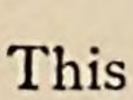
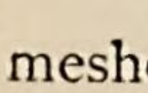
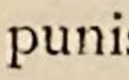
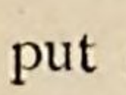
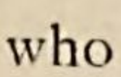
() *ngăi, i,* to cut grass, to mow. This is made up of (4) and (4 *r*). The old form is quite distinct from that of the next, the lines in this being crooked. It is a phonetic.

39——

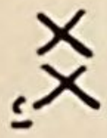
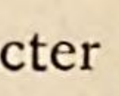
( , also written  , the modern) *'ng, wu,* five. The *Shwoh-wan* says the full form means "the five elements mixing between heaven and earth, the upper line being heaven and the lower the earth" (12). It is simply written so for distinctness.  is an important phonetic, chiefly in combination with 72, *'ng, wu,* I.

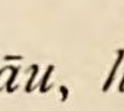
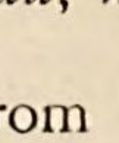
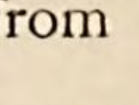
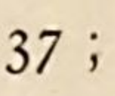
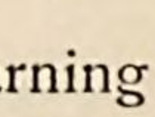
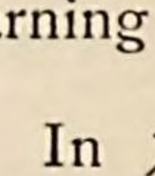
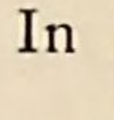
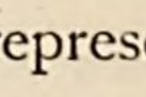
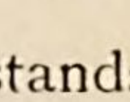
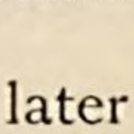
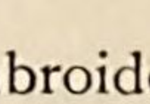
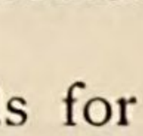
The cross appears on the top of  *shāt, sha,* to kill (164), and in  *hung, hsiung,* disastrous (135), where it conveys the idea of crossing. In other cases, as in 205, 206, 280, it is only part of the figure.

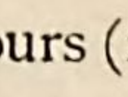
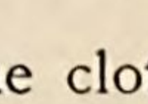
doubled horizontally——

 This is found in  *mong, wāng,* a net, where it represents the meshes (25); whence  *tsui,* crime (254); *fāt, fa,* to punish (183, 72, 33);  *li,* to revile (183, 72); *chi, chih,* to put aside (releasing or acquitting an honest man,  , 22, 155, 8, who has been brought into a net. This and 31 *dv,* 156, 203, are much alike in derivation, and meaning);  (187, 239) (232), &c

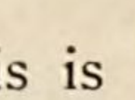
doubled vertically——

 *ngāu, hsiāu,* the mutual blending and influence of the whole and broken lines of a hexigram of the Yiking. The character  *măn, wăn,* literature, a letter, ornament, is allied to this in shape (106). Compare also *kāu, chiāu,* crossing, blending (185).

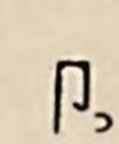
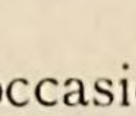
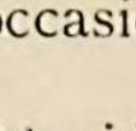
This form is phonetic and also significant in  *ngāu, hsiāu,* viands (203) ; and  *kāu, chiāu,* to imitate (different from  filial, 91), from which come  , and  or  (41, 37 ; 222, 25) teaching, and learning. Thus teaching and learning are intimately connected with the hexagrams of divination. In  , or  *hi, hsi,* thin, or sparse (as growing grain, 165), it represents the interstices, and  , in this case not 83, but 165 *c,* stands for the roots. So says the comment on the *Shwoh-wan.* A later idea is that  is the same as  (270 *c,* 251) *chi, chih,* embroidered cloth. In  *fān,* a hedge, however, this certainly stands for the interstices (127 *d*). *pok, po,* means a horse of mixed colours (268).

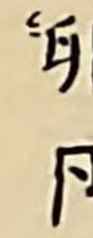
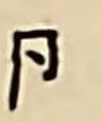
The middle part of  *seung, hsiāng,* to untie the clothes (184), was originally  *nong, nāng,* to regulate (72 *d,* 76, 88) *phc.*

quadrupled——

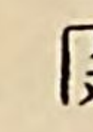
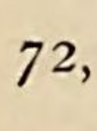
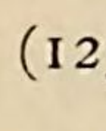
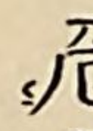
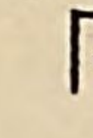
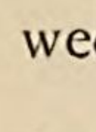
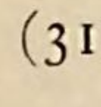
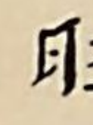
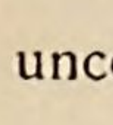
 li (ji, 'rh), perhaps an old form of  *i, 'rh,* elegant (86), which is now used for its phonetic (16, 17, 2), an affirmative particle, and second personal pronoun. Another derivative of this is *shong, shwāng,* bright (*i.e.* great elegance, 59).

40——

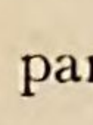
 () *tsit, chieh,* a signet or tally. The old form has occasioned its being confounded with  (139), and with the right side of

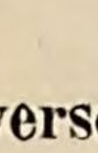
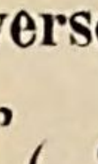
 (221), which are both quite distinct. It is sometimes written and  . For &c., see 79.

This is phonetic in , (31, 143), and , *tsit*, *chieh*, the joints of bamboo (50 *d)*; and is interchanged with the latter in the sense of joints or divisions.

Other derivatives are :— *chi*, *chih*, a measuring cup (14 *p)*;  , *fuk*, *fu*, to rule (37); , *pik*, *pi*, criminal law (the mouth, 72, assigns the punishment, 183, 1);  , (14); , (73);  (123, 94); (51); (203); (203, 33); (187, 33);  (14, 45); (63, 227 *phc)*; (, 63, 85), whence, with  both above and below *kăn*, *chin*, the modern word for a wedding-cup (correctly written ), where is *phc*;  (31); (, 132) *yăn*, *yin*, to seal. The last turned about is  , the original form of , or , *yik*, *yi*, to suppose, uncertain (the reverse of sealed), which belongs to the next paragraph.  ,(45); , *ngo*, *wo*, a knot in wood (4, the figure).

reversed——

(), read *tsau*, but no explanation given. See , above.

This appears in  *hing*, *ch'ing*, the administration (40), of which, perhaps, the sound and meaning are only inferred from its derivative, (31, 143). It is quite different from *māu* (122 *r*, 122). It occurs, however, in  (73 *d)*.

doubled——

 chün, *chwān*, two seals together. From which comes (, 64) *sun*, prepared ; to administer, &c.

41——

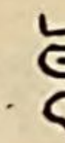
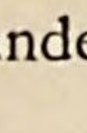
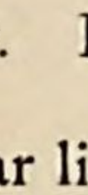
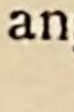
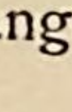
卜, (𠂆 , 卜) *puk, pu*, to divine ("the favourable and cross indications"). The derivatives are :— 卦 *kwa*, divination by lines; the trigrams and hexagrams (87 *d, phc*); 𠙵卜 *kăi, chi*, to ask a response from the spirit-world (72); 貞 *ching, chăng*, to consult a diviner (with cowries for a pledge or fee, 232), also the lower half of a hexagram; 𠀋 *fui, hwei*, the upper half of a hexagram; regrets (57, 17, 84); 占 *chim, chān*, to inquire by observing the prognostications (72); 𠯿卜 *shiu, shāu*, to divine (33, 72); 兆 (210); 用 *yung*, use, usable (the divination hits the mark, 甲, from 中, 92, and 卜). 用 is phonetic in 庸 *yung*, to employ, hired (63, 89), and in 甬 (79); and from it come 甫 (𤰔) *fu*, a fine young man (37, 2) *phc*; and 周 *chau*, the right use of the mouth (72), quietness and fidelity; the *Chow* Dynasty (began *circa* 1100 B.C.).

Puk is phonetic in the radical 攴, *p'uk, p'u*, to hit with the hand (37), whence come 攸 (14, 10); 牧 (124); 枝 (127); 𣪊 (167); 放 (107), 敫 (143), 敖 (162); 啓 (122, 72), 肇 (122, 37, 83, 1); 敢 (37, 25, 12) *kom, kān*, to dare (see 72 *d*); 𣏌 (84, 17) *d*, 散 (203, 84 and 17 *d*); 徹 (49, 91 *i phc*, 203); 敬 (179 *c*, 35, 72); 微 (49, 252 *c*); 敕 (127, 73); 寇 (82, 18, 1, 1); 叟 (155), 𡍮 (14, 175); 盞 (59, 89, 1, 153); 𡭴 (45, 127, 84).

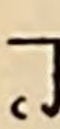
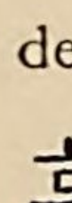
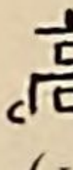
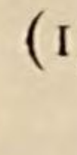
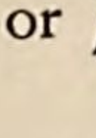
These derivations go to prove that the method of divination called *puk*, by whole and broken lines, is as old as the Chinese written language, indeed older.

卞 *pin, pien*, is a modern character the same as 弁 (16, 63).

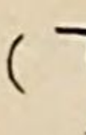
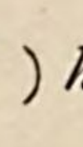
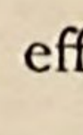
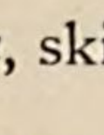
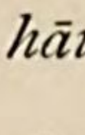
42—

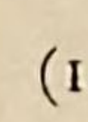
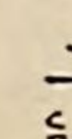
() *kau*, *chiu*, tangled, as tendrils. This is important chiefly as a phonetic; sometimes also giving its radical sense to the derivatives. It has nothing to do with (116), which is sometimes confounded with it. To write  for  *kiu chiāu*, to call, is vulgar. From this comes  or ( 72 *phc*) *kau*, a bend, angular lines. Compare 35 and 52.

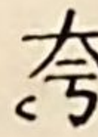
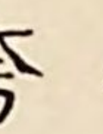
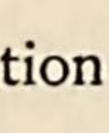
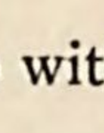
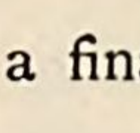
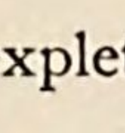
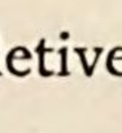
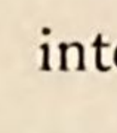
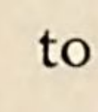
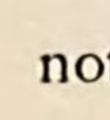
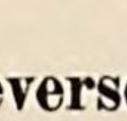
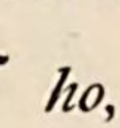
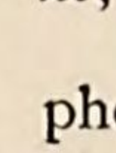
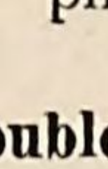
43—

 ( ) *ting*, maturity, settled. Probably this is the figure of a pin or nail. It is the fourth of the ten cyclical characters; and it is an important phonetic whose meaning and sound are both often in the derivatives. Subordinate phonetics are  *t'ing*, a pavilion (from  , 16, 73 *d*, 24, contracted), and  *shing*, *ch'ăng*, complete (170, or  *c*).

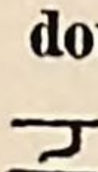
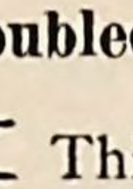
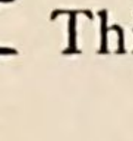
44—

() *hāu*, *k'āu*, breath seeking exit, but obstructed by something (1 e); effort, (as of speech). This is interchanged with  *hāu*, *ch'iāu*, skill (88), and is phonetic in several other characters besides  *hāu*, *k'āu*, old, deceased father, and perhaps  *hu*, *hāu*, to cry out (72), usually written  (191, 14).

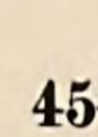
Other derivatives are:— *p'ing*, an expression of urgency (147);  *ning*, an expression of desire (*phc*, 82, 93, 153);  or *yü*, a particle of speech with a transitive sense, (the breath passing over the obstruction once, 1), which is phonetic in

 *k'wa*, big talk (59), and  (84 *d*, 271), and from which in combination with the next comes  ( , 17) *p'ing*, level;  *hăi*, *hsi*, a final or dividing particle (17), whence  ( , 4) *u*, *hu*, an expletive, a surplus ending of speech like the last, also an interrogative, and a transitive particle;  *üt*, *yüeh*, to pass over, to examine (from  and  or  , 227, 82).  *p'o*, may not, is  reversed ().

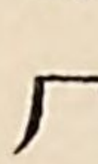
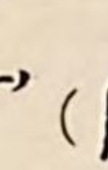
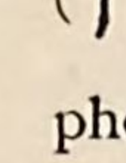
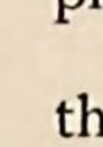
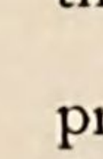
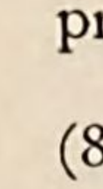
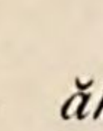
reversed——

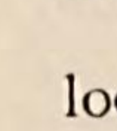
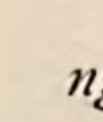
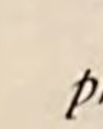
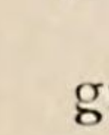
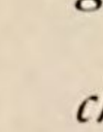
 *ho*, ease; from which comes  *ho*, *k'o* may (72), an important phonetic. Under it are  (59), and the next.

doubled——

 This is in *ko*, concurrent sounds; elder brother.

45——

 () *hon*, *hān*, an overhanging cliff. This is supposed to be phonetic in—  *ngān*, *yen*, a goose (14, 239);  *fān*, to turn the hand (37);  *in*, *yen*, handsome (106, 47); and  *ch'ān*, to produce; also in *ngāt*, *o*, a high bank (85), and  *t'ān*, coal (85, 130); but in these two it is significant also.

Other derivatives are—  *yeuk*, *yo*, conspicuous (84);  *ăk*, *o*, hampered (40), the common form of  ;  *chim*, *chān*, looking up (14), phonetic in  (17, 183, 72), and radical in *ngăi*, *i*, danger (40); (14, 171); *ngāi*, *āi*, a bank, (87 *d v*) *phc*; *hi*, *hsi*, to break up (as an overhanging bank, by the growth of trees , 127, 84, helped by the hand, 37, 41); *chăk*, *tsê*, on one side (14), which reversed is number 69; *shek*.

shih, a stone (under a cliff, 73 is the stone), whence 宕² (82), and many derivatives of 厂口, both as a phonetic and as a radical ; also the next.

tripled——

厂厂 This is found in 磊 *lui*, *lei*, many stones (73 *tt*).

reversed——

乁 This is part of 𠂆凡 (仄, reversed, number 69).

For 𠂆原 , see 263 ; and for 厚² see 137.

46——

𠂇三 (三) *sām*, *sān*, three. From this is usually derived 𠂇王 *wong*, *wāng*, king (2) ; but see 140. In 𠂇畺 *keung*, *chiang*, it denotes the boundaries of fields (146 *d v*).

This does not enter much into the composition of other characters, but the idea is conveyed by the triplication of many other forms. Compare the two following, and 參 , which is used for this.

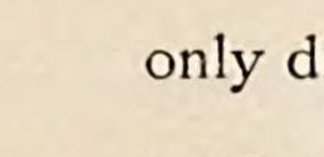
placed sideways——

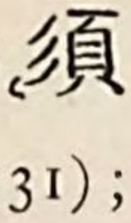
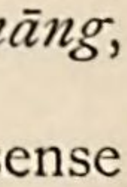
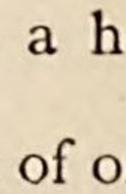
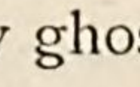
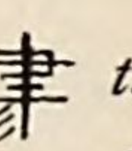
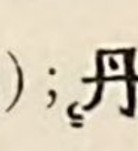
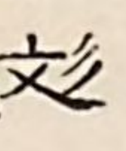
川 From this comes 示² *shi*, *shih*, reveal (three lights coming from above, 12) ; which is said to be phonetic in 祭² (127) ; 祋² *tui*, a spear (37, 20) ; 隸² *lăi* (vulgarly *tăi*), *li*, retainers, &c. ; and from which come 宗 *tsung*, to honour ancestors (in a temple, 82) ; 祝, *chuk*, *chu*, to bless (72, 18) ; 祭² (203, 37) ; 禁² (127 *d phc*) ; 𠂆礼 *lai*, *li*, the same as 𠂆禮 , ceremony (5 *r*, *phc*).

doubled——

川川 In 𠂆示示² *siin*, *swān*, a six-inch measure (the same as 𠂆笑²), there is no connection with 示² ; the lines are all numerical. This is phonetic in 蒜² *siin*, *swān*, garlic (84 *d*.)

47——

 ( ) *shām*, *shān*, the ornament or appearance of hair. The sound, as well as the figure, is allied to that of the last. It has the sense of ornament in many of the compounds.

This is phonetic in  (37, 88, 72, 37, 1), and  ( , 136 *t t*, 14) *shăm*, *shăn*, Orion. In the latter, 136 *t t* on the top, means the three stars, and the lower part,  *chăn*, thick hair, must be all phonetic, otherwise the presence of  "man" cannot be well accounted for. This is according to the *Shwoh-wan*. The only difficulty is about the final *n*; which occurs also in  *chăn*, fledged (20). It is also phonetic in  *ch'ăm*, *ch'ăn* (192).

Other derivatives are *piu*, *piāu*, the long hair of the head (237); *sü*, *hsü*, the beard (233, 18); *mong*, *māng*, a hairy dog (131); *mi*, *mei*, a hairy ghost; and with the sense of ornament, (106); (106, 45); (102); *tsun*, *chin*, ornament on a pencil (37, 83, 1), which is phonetic in , , , &c. In *p'ăng* (84, 215), it means beating a drum (three times).

doubled——

 This is found in the original form of *yeuk*, *jo*, weak. The other part, whether it be two bows (78 *d*), or, according to the *Phonetic Shwoh-wan*, number 20 *d*, is suggestive of men or other creatures drawing together for mutual protection.

This form is also in 209.

48——

 ( ) *ch'iin*, *ch'wān*, a stream (three of number 10 combined).

This form, sometimes written straight and sometimes crooked,

is phonetic in, 巡 , 訓 , 順 , 馴 , 紃 , 軍 , and a few other characters.

It is also a radical in the following :— 巠 (堅 , 壬 *ch'ing ch'ăng*, or *t'ing*, 14, 87, phonetic, and 1 on the top denoting the surface of the ground) *king*, *ching*, the water-veins under the ground ; 巛 or 川 *lit*, *leih*, the purling of water (108 *c*), now contracted, phonetic, in 列 (33); 邕 *yung*, a ditch surrounding a city (邑, 73, 40. The modern form 雍 is a contraction of 雝 *yung*, a wagtail, 239); 亢 *fong*, *hwāng*, broad waters (8, 16) *phc* ; 侃 *hon*, *hān*, fluent, unflinching speech ; 災 *tsoi*, *tsāi*, calamity (a stream dammed up by something, 1), from which come 烖 *tsoi*, *tsāi*, the calamity of fire, and 菑 *tsze*, fields choked up with weeds—to be distinguished from 249.

The following are given here for convenience of reference, though they have a different origin :— 囟 is another form of 206 ; 𡍮 is another form of 91 ; and 𦣻 is another form of 233. In all these cases 巛 stands for the hair of the head. The same form also enters into the composition of 鼠 (206, 290 *c*) ; 亣 (91 *i*) ; 鼻 (233 *i*) ; 巢 (206, 144) ; 棄 (55, 55 *r*) ; and number 288.

doubled—— 州 (⁂) *chău*, island.

49——

彳 (亻) *ch'ik*, *ch'ih*, a short step (a man, 人 , in two successive positions in walking, 14). This is a common radical ; and it is also the upper part of the radical 辵, *ch'euk*, *ch'o*, to walk and halt by turns, or to walk with a measured step (94). Number 62, also a radical, is only a modification of this.

Derivatives are :— 役 *yik*, *yi*, to guard the frontier (20, 37); 後 (55, 80); 從 the same as 从 (14 *d*); 徙 (94 *phc*); 徒 (87 *phc*); 微 (252 *c*, 37, 41) *phc*, 徵 (14, 87) *phc*; 徹 (91 *i*, *phc*, 37, 41, 203).

reversed——

丁 ( ) *chŭk*, *chŭ*, the putting down of the foot in walking, or the step of the other foot.

These two together make 行 *hang*, *hsing*, to walk. This is a radical, and also a phonetic. It is phonetic in 衡 (223, 59); and a radical in 衍 *in*, *yen*, over-spreading water (129), and 衍 *iin*, *hsüen*, to go about hawking (183, 72).

50——

个 ( ) *ko*, the same as 箇 , the joint of a bamboo, or a piece of a bamboo ; a piece. This is found in 支 (37) *chi*, *chih*, removing branches of bamboo with the hand, which is a phonetic, and also rarely a radical only.

doubled——

竹 ( ) *chuk*, *chu*, bamboo. This is a common radical. It is phonetic in 竺 (12), 築 (88, 11, 113), 篤 (268); and perhaps in 欽 (59, 89, 1, 14) or 鞠 (183, 72) *kuk*, *chii*, doom.

51——

亼 ( ) *tsăp*, *chih*, to bring or come together, 集 . The upper part is identical in shape with number 15, and should not be confounded with numbers 14 and 16. The three lines denote three objects united. In 合 *hop*, *ho*, to unite (72) it is perhaps phonetic.

Other derivatives are 亼 (125); 舍² (亼, 84, 73) *she*, *shê*, a humble dwelling, from which contracted comes 余 , or 佘 originally the same, *yü*, first personal pronoun, (humble) we (17); 令² *ling*, orders (40), phonetic and radical in 命² *ming*, decree (72); 侖 *lun*, consideration, reason (152), whence 龠₂ *yeuk*, *yo*, a flute (72 tripled for the holes—discoursing music); 僉 *ts'im*, *ch'ien*, all (72 *d*, 14 *d*); 會² *ui*, *hwei*, assembly (224, 7, 72. The lower part is said to be 曾 contracted); 俞 *yü*, a canoe (10 *d*, 192); 食₂ *shik*, *shih*, to eat (143, 31), from which comes 倉 *ts'ong*, *ts'āng*, a granary (73).

52—

勺 (勺) *cheuk*, *cho*, to ladle; a ladle. The line inside (1) denotes the contents. This is a common phonetic, in some cases giving the radical meaning, as in 杓 , 酌 . The sounds of the derivatives diverge much, for example, 豹 *pāu*, 尥² *liu*, *liāu*, 的 *tik*, *ti*.

From this comes 与 *yü*, to give (one ladleful, 1), of which the common form has two hands giving and two hands receiving 與 (𦥑 , 222, 63).

53—

久 (久) *kau*, *chiu*, delay; the figure of a man (14) with something detaining him from behind—a common word for "long time," and also a phonetic.

54—

夂 (夂) *chi*, *chih*, to come up to from behind; a "man" like the last, with a different line indicating the idea. This is a radical.

It is found in the upper part of 盈 (36, 153), 各 (72), 処 (19), and in the following three which should be carefully distinguished, 夂 (114), 夆 (115), and 冬 . The lower part of the last is the radical itself reversed. Compare 172.

reversed——

干 *kwa*, to stride. This is so explained in the *Shwoh-wan*, but the *Phonetic Shwoh-wan* writes 幸 , and places it under number 55. It is found, phonetic, in 𠂤 *kwo*, an earthen boiler ; and, radical, in 夅 *hong*, *hsiang*, to submit, to come down, which, contracted, is phonetic in 夅 or 隆 *lung*, great (84, 87 ; 240). 贛 *hom*, *k'ān*, a dance, is from 章 (183, 72, 1, 22), 夅 , and 55 ; whence 贛 *kom*, *kān*, to give (232),

55——

夂 (夊) *ch'ui*, a trailing walk.

This is a radical usually found at the bottom of the character. It is phonetic in 退 (退 49, 94, 136) *t'ui*, to retire. Other derivatives are :— 後 *hau*, after (80 meaning entangled, 49) ; 夏 (允 *phc*, 18, 156) ; 复 (會 *c phc*, 16, 16 *i*, 73) ; 夐 (目 *phc*, 18, 135), 憂 (悳 *phc*, 233, 18, 93) ; 愛 (悉 *phc*, 10 *r*, 93) ; 致 (至 *phc*, 182). The character 夏 *ha*, *hsia*, the Chinese people, was originally written 頴 , with 233, the head ; 222, the hands ; 18 for the feet or body, and this radical for the manner of walking, or the feet. The *Phonetic Shwoh-wan* says that it meant "great" on the same principle as 大 59, which is a man spread out showing his limbs ; and it also means "summer," because in

the hot season the limbs are exposed. The name 夏 was applied at first only to "a small bit of territory in the N. W" In 叟, *ch'ik*, *ch'ih*, the cultivation of grain, we have the field (146), man (14), and this radical shewing the gait of a farmer. In 嗖 *nu*, *nāu*, a monster like a man, 94 and 76 stand in place of the hands; and 夔 *k'wai*, *k'wei*, a similar monster, has horns like a sheep (179 *c*). 夌 *ling*, to pass over, is from 坴 *luk*, *lu*, dry land, contracted (84, 59). 慶 *hing*, *ch'ing*, congratulations, has 277 *c*, for deers' skin presents, on the top—friends come with the presents (heartily, 93). 麥 (see 243); 爰 (247); 夬 *kwāi*, to part, to settle (丯 The *Phonetic Shwoh-wan* says the upper part here is the end of a bow, 78, and the hand, 37, is pulling the string, 2); 屐 *puk*, *pu*, obsequious, crouching (75, 18).

reversed——

丰 See last reversed.

The two (55 and 55 *r*) combined horizontally make—

𠂇丰 *ch'ün*, *ch'wān*, opposed—one of *K'anghi's* radicals.

This is phonetic in 舜 *shun*, a plant that creeps on the ground and covers it with red or pink blossom (蕣, 30, 130 *d v*).

Other derivatives are 桀 *kit*, *chieh*, fowls perched on a tree (127), a roost, whence 乘 *shing*, *chăng*, to ride (棄, *i.e.* to enter, perched, or to ride under a cover, 16); 𣏌 *lun*, *lin*, ignis fatuus (𤇾 opposing fires, or fires under the feet, 130 *d*); 舞 *mu*, *wu*, to dance (無 *phonetic*, 59, 22 *q*, 127 *d*).

The two combined vertically make—

㚔, only found in the two following characters with the same

idea of opposition as the last :— 韋 *wai, wei,* leather, a hide, represented by 73, also phonetic, being pulled in opposite directions; 轄 *hat, hsia,* the linch-pins at the ends of the axle of a cart, where 舝 , contracted, is phonetic (206, 144). 韋 is one of *K'anghi's* radicals ; and also a common phonetic form.

56——

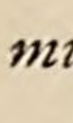
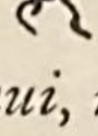
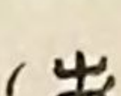
夕 (𠂇) *tsik, hsi,* evening. This is the moon, 138, "half visible." It is phonetic in 夘 . It is a radical, and the following are important derivatives :— 飧 *sün, sun,* an evening meal (51, 143, 31); 夜 *ye, yeh,* night (亦 from 亦 contracted, phonetic, 17, 59); 夙, *suk, su,* astir before daybreak, originally written 夙 (11, 113), also written 侳 ("man," 14, and "tongue," 199 :—keeping the tongue going?), whence 宿, *suk, su,* to lodge (82); 夢 *mung, măng,* to dream (179 *c* and 155 *p, phc,* 25); 夤 (274); 外 *ngoi, wāi,* outside (41, divination is usually in the morning, at night it is extra); 名 *ming,* name (72, a night-call—what a person was known by in the dark); 夗 *ün, yüen,* turning in bed (40).

doubled——

多 *to,* many. The repetition of a simple form is the principal thing here, as in 疊 (136 *t t*). As a phonetic the sound of this varies much in the derivatives. A common pronunciation is *i*, as 迻 to remove (49, 94, now written 移 *i*, properly a kind of rice, 165) Contracted, it is phonetic in 宜 *i*, ought (宜 82, 1, many between a roof and a floor—a better character for family than 家).

57——

女( ) *nü*, girl, woman. This is a common radical. It is phonetic in several characters besides the following:—女又 *nu*, a slave (37); and女口 *ü, ju*, to go to (woman following with obedient mouth, 72).

Other derivatives are:— 女子 *hu, hãu*, good (91), which, contracted, is phonetic in 媽 (84 *d*, 236, 37, 1); 晏 *ān, yen*, rest in the day, siesta (132); 安 *on, ān*, rest (82); 妥 *t'o*, steady, safe (132); 委 *wai, wei*, (rice, 165) left in store (with the women? The *Phonetic Shwoh-wan* says 威 contracted *phc*); 妻 *ts'ai, ch'i*, wife (37, 84); 妾 *ts'ip, ch'ieh*, concubine (183, "a girl that has committed a crime"); 威 *wai, wei*, awe, majesty (170, 1); 毋 *mu, wu*, a prohibitive particle ( , from the old form with a line passing through it, 1, a restraint laid on a woman), from which come 毒 *oi, āi*, an immoral man (22, 1), 毒 *tuk, tu*, poison (84), and 㚔 *lau*, emptiness, seclusion (92, 毋中女, a secluded woman); 母 *mu*, mother ( , 17 shewing the development of the form), phonetic in 每 *mui, mei*, every one ( , 84, grass growing up in tufts). For 要, see 222, 185,

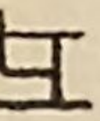
doubled——

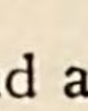
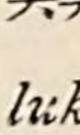
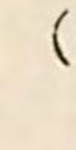
奻 *nān*, litigation.

tripled——

姦 *kān, chien*, adultery.

58——

豕'() *kai, chi*, a pig's head. This is part of 245, and of 261 in its modern form; but that is of different origin, though now confounded with another which is derived from this, or rather from 245 contracted, viz.:— 彖' *mi, mei*, an imp (112 *i*), the same as 魑 or 魅, phonetic in 彙' *fai, fei*, a sudden appearance

(apparition of the hairy one, 237, 47) ; and 立  *fuk* (properly read *pi*, the same sound as  in the *Shwoh-wan)*, seeing goblins (59, 1). Number 261,  *luk, lu*, has a different phonetic power.

The two characters (226 *c)* and (226) are also quite distinct. The former is *t'ün, t'wān*, a running pig ; an important phonetic having a final *n ;* and the latter is the same as *ch'i, shih*, a pig, probably phonetic in such characters as *fai, hwei*, snout, and *lai, li*, insects in wood. *chi, chih*, is another name for a pig (14, 14 *r* for the feet, and 171 *phc)*. *ha, hsia*, a hog, is now out of use ; perhaps it is an old form of *ka, chia*, a boar. The lower portion, representing the legs, is not found elsewhere.

In , *i*, a sacrificial cup (178, 187, 63), is supposed to be phonetic, as also in number 245, which see for *lui, hwei*, a sort of hedgehog.

For words which have a form resembling this as now often written, , see 37.

59——

 (,) *tāi, ta*, great (a full-grown man, 14, or 18, shewing his arms). Only the first old form (**a**) is now in use, the second (**b**) which the *Shwoh-wan* pronounces *t'āt*, appears in some of the compounds ; and in others has assumed the form (**c**). This radical is phonetic in a few words besides *t'āi*, slippery, smooth, thorough, grand (, 63, 129), and (see below). Other derivatives are :—

(a). 𠔃天 *t'in, t'ien*, heaven (1), phonetic in 𠔃吞 (72), and ʻ忝 (93); 𠔃夫 *fu*, a man, Latin "vir" (—, 1, representing some ornament on his head); 央 *yeung, yāng*, middle (24); 夾, *kāp, chieh*, to press under the arms, holding on to, near (14, 14 *r*); ʻ夾 *shim, shān*, a thief with things under his arms (15 *d*); ʻ奄 *im, yen*, to cover; overplus (222, 2); 𠔃夷 *i*, Eastern tribes (great bowmen, 78); level; 夲 *t'u, t'āu*, to go on merrily together (22), from which come 皋 *ku, kāu*, to offer up praise (143), 𡍮ʾ *tsău*, to hand up to a superior (𡍮 , 84, 63), 𢍏ʾ (84 *t t*), and 𢍏ʾ (old form of 拜ʾ, 113); ʻ臯 *ku, kāu*, great whiteness, a marsh (143), used for 皋; ʻ亦 *ku, kāu*, to let go or separate (17); 雀 *sui*, a bird spreading out its feathers (239 *phc*), whence 奮ʾ (146), and 奪 (37, 1); ʻ𦎫 *mi, wei*, beautiful (179), from which comes 羹 (130); 奭, *shik, shih*, full (1 and 143 *d*); 𠔃因 *yăn, yin*, a cause (73); 𠔃奚 *hai, hsi*, a big belly (系² or 𢆶² 132, 187 *d*, contracted, *phc*); ʻ奚 *ün, juan*, to grow in the branches only, weak (252 *c phc*); ʻ爽 (39 *q*); 奚ʾ *in, yen*, big (4, 155 *p d*); 套ʾ *t'u, t'āu*, large, wide, enveloping (237).

(b). 亦₂ *yik, yi*, the armpits (17), phonetic in 夜² (56); 立₂ *lap, li*, to stand (1), whence 位² (14), and 竝² (see below); 𠔃奇 *k'i, c'hi*, strange (44 *r*, 72) *phc*; and 交 (185).

(c). 幸₂ (𡍮 , 89, 1,—to be distinguished from 幸² *hăng, hsing*, lucky, for which see 133) *nip, nieh*, incorrigible, which is phonetic in 𢍏執, *chăp, chih*, to seize (11, 113), and from which are formed ʻ圉 *yü*, a prison (73), 𢍏報ʾ *pu, pāu*, to recompense (40, 37), 罪₂ (155 *p*), 𠔃蠠 (37, 41, 153, 1), 籀 (50 *d*, 14, 72, 183), all of which are connected with the coercion of criminals; 𢦏₂ *chăt, chih*,

great (14 and 87 *phc*, 72, 1, 67), from which comes 鐵, *t'it*, *t'ieh*, iron (242); 幸, (牽, 179), *t'āt*, *t'a*, a young sheep, whence 達, &c. In 無 (蕪, 22 *q*, 127 *d*) the form of 大 has disappeared. In 去 *hü*, *c'hü*, to go away, 27 is phonetic, and as 大 does not suggest the meaning, it is supposed that the original character, 𠔃, represented a dish with a cover, and was afterwards borrowed for "go away," or "put away"; in confirmation of which number 282 is referred to. For derivatives of 去 see 27, and, for 法, 284. 赤, see 130.

doubled——

灬 This occurs in 炏[2] or 竝[2] (1 *d*) *ping*, together, sometimes also written 並[2], from which come 普 or 替 *t'ai*, *t'i*, gone to one side, in another's place (普, 193 *c*), and 普 *p'u*, spreading out (普, 136); and in 犇[2] *pun*, *pān*, two men walking in company (1 *d*), whence 𦥑[2] *lin*, *lien*, two men drawing a carriage (231).

tripled——

猋 This is in 驫[2] *pi*, large and strong (155 *p t*).

The two following forms are derived from 大, and also 133.

60——

𡈼 (𡈽) *chăk*, *tsê*, the head falling down. This is a radical in such words as 𠦂, (22, 1, 72), 𠯿, (87 *d*), 吳 (72). The last, *'ng*, *wu*, is a common character, and a phonetic. Its primary meaning seems to be "down in the mouth." 𠬜, is an old form of 仄, (45, 14) *chăk*, *tsê*, with the same radical meaning as 𡈼, which is a modification of 大 (59).

61—

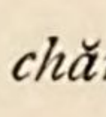
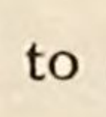
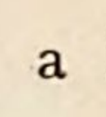
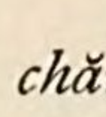
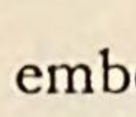
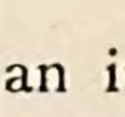
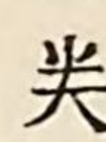
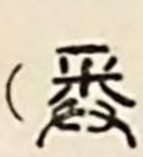
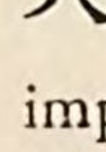
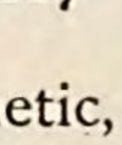
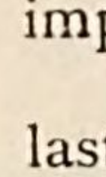
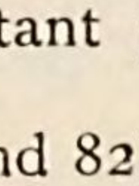
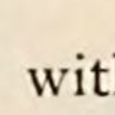
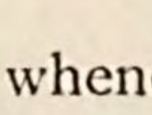
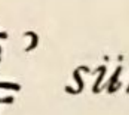
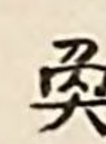
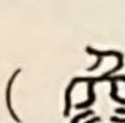
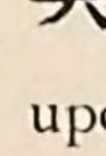
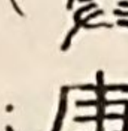
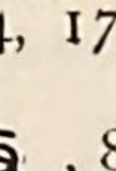
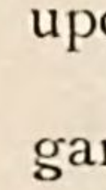
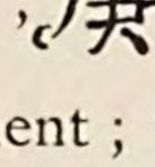
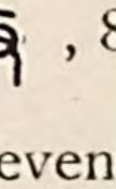
尢 (尣) *wong, wāng*, a lame and crooked leg. This like the last is a modification of 大. It is also written 尪, 尩, and 尣. It is a radical; but has no connection with 尤, placed under it in *K'anghi*, for which see 37 and 131. 尥² *liu, liāu*, to walk cross-legged, is from this (52 *phc)*, and is different from 尤力 (37, 6, 34).

62—

廴 (廾) *yăn, yin*, prolonged steps. This is a modification of 彳, (49). It is a radical in a few characters :— 廷 *t'ing*, the place of waiting, the outer court (14, 87); 延 *ching, chăng*, to walk (94, 1); 廷 *ch'in, ch'ān*, to walk leisurely (94); 延 *in, yen*, to prolong (5); 建 *kin, chien*, to establish (律, regulations, 37, 83. 1).

63—

廾 (𠬜) *kung*, to lift up the hands together (37, 37 *r)*. There are few of the changes which the characters have undergone more to be regretted that what we have in this case. The modern form is confounded with 大² (59); 丌 (64), 丿乀, (17), and others. The following is intended to be a complete list of compound forms in which it occurs :— 兵 (𠬜 , 121) *ping*, a weapon; 𦥑² *i*, to lift up (156 *phc)*; 弇 (𠯿 , 51, 72) *im, yen*, to cover; 弁² (𠯿 or 𢆶 , 16 or 224, the figure) *pin, pien*, a crown, or cap, also written 覍² (17, 18, 143) and 卞² (41, 1); 共² (𠕋 , 22 *d)* *kung*, together; 戒 (𢦏 67, 1) *kāi, chieh*, to intimidate; 昇 (𦥑 203 *phc)* *k'wăi, k'wei*, to hold a cross-bow; 弈 (𢆶 59 *c*, 17) *yik, yi*, chess; 畀² (𠂤 , 249) *ki, chi*, to lift up; 丞 (𢆶 40, 85) *shing*,

chăng, to assist, a high officer; 关² ( , 130) *ying*, or *ching*, *chăng*, embers; an important phonetic, whence 舯², 舯², &c.; 关² ( , 227 *phc*) *kün*, *chüan*, to prepare food, also an important phonetic, whence 卷 (40), &c.; 奧² ( , from the last and 82) *u*, *āu*, the inner recess; 弄² ( , 140), *lung*, to play with, whence 算² *sün*, *swān*, a six-inch measure, an abacus (50 *d*); 奐² ( , 14, 175, said to be from  *c*), *un*, *hwān*, to seize upon; 庚 ( , 89) *kăng*, joining on to, as a border or foot of a garment; the seventh of the ten cyclical characters; phonetic in 康 *hong*, *k'āng*, husks of grain (178), and 唐 *t'ong*, *t'āng*, big talk; and radical in 庸 *yung*, hired labourers (92, 41); 具² ( , 232 *c*) *kü*, *chü*, to provide, whence 算² *sün*, *swān*, to reckon; 舁 ( , 222) *yü*, to lift up with the hands, from which come the next three; 與 *yü*, to give (52, 1); 興 *hing*, *hsing*, to raise up together (25, 1, 72); 奐 or  ( 206 or 201 *c phc*, 40) *ts'in*, *ch'ien*, to ascend; 尊 ( , 129 *c*, 220) *tsun*, a bottle for spirits; 奉² ( 115 *phc*, 113) *fung*, *făng*, to serve; 奏² ( 84, 59, 22) *tsau*, to hand up to a superior; 泰² ( , 59 *phc*, 129) *t'āi*, slippery, great freedom of motion as through water; 舂 ( , 123 a pestle, 204 a mortar) *ch'ung*, to pound; 粰 ( , 123, 165) *ts'un*, *ch'in*, a kind of rice; the name of a rice-growing country; 叢² ( , 270) *puk*, *pu*, troublesome; 暴² ( , 136, 162, 178) *pu*, *pāu*, to scorch (grain in the sun); 寘 ( 82, 88 *q*) *sak*, *sê*, an obstruction made with hands, (entirely different from 寒 84 *q*, 14, 32); 棄² ( 91 *i*, 230) *hi*, *ch'i*, to put away, reject; 糞 ( , 227, 230) *făn*, to sweep away; dung, rubbish; 異² ( ,

207, 64) *i*, division (with a view to giving, 𠙵), phonetic in 翼[2] *yik*, *yi*, wings (209), and 冀' (14, 14 *r*), &c., and used as the figure of the thing in 瀍 (191); 頮'(顯, 129, 233, 18) *fui*, *hwei*, to wash the face, the same as 沫'; 登(𤇾 203, 215) *tăng*, a ceremonial vessel, phonetic in 登 (94, 94 *r*) *tăng*, to ascend; 彝 (58, 178, 187); 爨' (222, 149, 127 *d*, 25, 130); 蠆' (𧊅, 206, 188) *ch'āi*, a scorpion, in which this stands for the palpi or claws, whence 萬[2], &c.

reversed——

ㄋ𠂉 *p'ān*, to drag, to climb, or clamber, the same as 攀 or 扳.

This form, which existed originally in 𣏌 and 𤔔, with a similar meaning, seems to be entirely beyond the compass of the modern Chinese pencil. In *K'anghi* under the radical 丿丶 we find it written thus, 𠂤.

64——

ㄐ丌 (丌) *ki*, *chi*, a foundation, the same as 基; a stand.

The derivatives of this appear much like those of the last in modern writing. The most important are:—其(𠀠, 205) *k'i*, *ch'i*, a sieve on a stand, now written 箕 and pronounced *ki*, *chi*, while 其 itself is used as a pronoun possessive, &c. (either part might be phonetic, both being pronounced the same); 典(𠂤, 152) *tin*, *tien*, an ancient code or canon; 巽'(𢆶, 40 *d*) *sun*, prepared, &c.; in the *Yiking*, also written 撰 (233, 18) *d*; 奠'(𢍏, 129 *c*, 220) *tin*, *tien*, to place or pour out a libation; 𠙵' *pi*, mutual giving (207 *phc*).

65—

才 (扌) *ts'oi, ts'āi,* the beginning of vegetation, power of growth; talent. The upright stroke and the upper cross one denote the plant, and the lower one is the ground.

This is an important phonetic, not only where it appears in its common form, as in 材, 財, &c., but in 哉 (栽, 67, 1) *tsoi, tsāi,* to wound, and in 在² (荏, 87) to be in a place, which is contracted in 存 *ts'iin, ts'un,* to preserve (91, perhaps 91 *t t plic*). In 閉' *pai, pi,* to shut (122, 122 *r*), this means the material, 材, used in shutting.

66—

广 (广) *im, yen,* the form of a house. Perhaps the root-sound is the same as that of 奄 *im, yen,* to cover.

This is a common radical. Phonetic characters derived from it are:—庶' *shii, shu,* all (within a house, 22 *d*, 130. The other part also means light—they had light in their dwelling); 席₂ *tsik, hsi,* a mat (83—they had mats to sit or lie on); 度² *tu,* a measure of length (37, 庶' *plic*); 庫' *fu, k'u,* a store or treasury (231); 廛 *ch'in, ch'ān,* a division of land for one family (146, 87, 17, 87); 庶, *ch'ik, ch'ih,* to abandon one's house (89, 26).

For 庚, &c., see 63. Compare 75, and 277.

67—

弋₂ (戈) *yik, yi,* a peg (with something hanging on it, 5), a stake, or any pointed piece of wood, as an arrow.

This is a radical in several characters. It is phonetic in 式, *shik*, *shih*, a pattern (88), 代 *toi*, *tāi*, to take the place of (14), &c.

Two important derivatives are 必 (㣺 , 17, division, 弋, fixed) *pit*, *pi*, must ; and 戈 *kwo*, a spear with a cross blade (1).

From the latter as a radical the following are derived :— 武 *mu*, *wu*, military (奇 , 94) ; 戍 *shii*, *shu*, to guard a frontier, and 伐 *fāt*, *fa*, to attack, punish (14) ; 戔 *tsim*, *chien*, to cut off (14 *d*) ; 戉 (9 *r*) *phc* ; 戊 (170) ; 賊 (232, 33) *phc* ; 戎 *yung*, *jung*, armour (戟 , 148) ; 戟 *kik*, *chi*, a spear (戟 from 棘 , a rod, contracted, 212 *c*. 136, 1) ; 或 *wik*, *yii*, a territory (73, 1, now written 域) ; whence 蜮 *put*, *pu*, anarchy ; 戠 *chik*, *chih*, weapons (perhaps from 意 contracted phonetic, 183, 72, 1, 93) ; 鬨 (11, 11 *r*, 113 *d*) ; 戕 (65) *phc* ; 戡 (81, 239) *phc* ; 戛 (72, 14, 87) *phc* ; 戛 (233).

Kwo is phonetic in 我 *ngo*, *wo*, I. The other portion of this character is not well ascertained ; perhaps it is 𠂉 , 71, or 𠂉勿, an old form of 271, contracted, in the sense of "hanging down," *i.e.*, spear in hand. This again is phonetic in 義 (179), and 義 (44, 17).

Finally, *kwo* is **doubled,** making 戔 *tsin*, *chien*, hampered, narrow.

68——

孔 (𠬜) *sun*, *hsün*, to fly quickly. Compare 267, 126, 182. This is 267 with the wings not seen owing to the rapidity of the motion. It is phonetic in 訊 , 迅 , &c., and also, contracted, in 虱,

shăt, shih, a flea (188). In 𠂤 *k'wing, ch'iung*, to wheel about suddenly (130 *d*, 25), it is a radical only.

This is now constantly used for 丮, (11, 113).

69——

凡 (, said to be 仄 , 14, 45, reversed) *ün, hwān*, a rolling thing, a pill—to be distinguished from the last.

This is a phonetic. It is also a radical in two unusual characters in the *Shwoh-wan*.

70——

凡 (—said to be from 二², 12, and an old form of 及 . See 125. It looks more like 𠂆 , 36, and — ; which would give the sense) *fām, fān*, all. The final *m* is old.

This is a phonetic in some other characters besides 𠂆 *fung, făng*, wind (188) 鳳² *fung, făng*, the modern form of 299, meaning the male phœnix (276); and 𠂆 , or, in the *Shwoh-wan*, 𠂆 *lām, lān*, wind rising among grass (84 *d*).

It occurs in 佩² *p'ui, p'ei*, to carry about the person (14, 83), where it seems to have the sense of lumping together.

71——

乇, ( ) *chāk, chāi*, a blade of grass. The horizontal line represents the ground and the part below it the root. This is a common phonetic. It also occurs in an old form of 271—see 67, 𠂆.

72—

'口 (甘) *hau, k'au,* the mouth. This is one of the commonest forms in the language. It is phonetic in 句 (42), and some other characters, but it is chiefly important as a radical. For characters which do not follow this but seem to do so, see next and 257. Numbers 159, 214, and 293 follow this; but numbers 188, 215, 269, and 295 do not. See also 92.

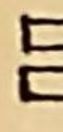
Derivatives explained elsewhere are :— 苟 (35), 呈 (14, 87), 后[2] and 司 (14 *p*), 吳 (60), 吉 (22, 1), 君 (37, 4), 召[2] (33), 吾 (39), 右[2] (37), 加 (34), '否 (126), 杏[2] (127), 呑 (96), '古 (22), 舌[2] (89), 咼 (202), 嗣[2] (152), 吞 (1,59), 命[2] (51, 40), 谷[2] (32), 冒 (195), 咸 (170, 1), 尋 (37, 88, 1), 周 (41, 92,) 名 (56), 唐 (89, 63), 啞 (12, 14, 37), 辟 (40, 183, 1), 商 (189, 13), 同 (25, 1). The following have to be explained here :— '㕣 *in, yen,* a swamp, the waters dispersed over a hollow (17, or 214 *c*), 兌[2] *üit, yüeh,* joy (a man, 18, scattering, 17, pleasant words), now read *tui,* to barter ; 兄 *hing, hsiung,* elder brother, the spokesman and instructor of the younger (18) ; 各 *kok, ko,* each, different (walking by himself, 54), whence 咎[2] *kau, chiu,* calamity (men, 14, alienated) ; 冏[2] *nāt, na,* stuttering (24, 16), whence 嘗 (183) 鬳 (84, 239), 禹[2] (167), 窩[2] (184) ; 局[2] *kuk, chii,* a boundary, a division, a game (from 尺, , 75, 6) ; 台 *i,* joy (156) ; 壹 (壺 282, and 吉 *phc) yat, yi,* singleness, concentration ; '喜 (喜 , from 豈 music 84, 215) *hi, hsi,* to rejoice ; and three radicals requiring more extended notice, namely :—

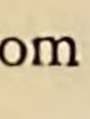
[72] 曰$_2$ (曰 , 7 *phc*) *üt, yüeh*, to say. This is both a radical and a phonetic. It must be carefully distinguished from 曰^2 (25, 12), 日 (137), and 日 . The following characters are formed from it :— 省$_2$ (129) ; 替 (31 *p*, 14) *d phc* ; 曷$_2$ (8, 16, 35) *phc* ; 曹 (曹 , 127 and 136 *d*) ; 昌 (136) ; 會 *ts'ăng*, already (224 *phc*, 17), from which comes 會^2 (51) ; 曰 (74).

甘 (甘 , 1) *kom, kān*, sweet. This is phonetic in 甜 *t'im, t'ien*, sweet (89, 72), and 猒 *im, yen*, satisfied (203, 131). Other derivatives are 甚^2 *shăm, shăn*, extremely (happy—sweets well matched, 匹, , 8, 1, 17) ; 旨 (31) ; 某 (127) ; 香 (from 黍 , 165, 16, 129, contracted).

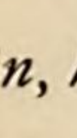
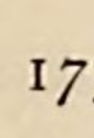
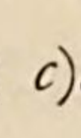
言 (音 , 183 *phc*) *in, yen*, to speak. From this is formed 音 (音 , 1) *yăm, yin*, sound, by inserting "one," *i.e.* some voice or word, in the mouth, whence 章 (22), 竟 (18), 意 *i*, intention, idea (93). The last is to be distinguished from 音 *yik, yi*, fulness, joy (92), which is now written the same as a phonetic, and, in this sense, 億. Other derivatives are :— 信 *sun, hsin*, faith (14) ; 譫 *chim, chān*, much talk (14 and 45 *phc*, 17), 善^2 *shin, shān*, good (善 , 179) ; 討 *t'u, t'āu*, to exact (37, 1) ; 計 (22) ; 詈^2 (25, 39 *d h*) ; 話 (昏 *phc*, 96, 72) ; 詹 (203 *phc*) ; 寔 (82, 118) ; 詡^2 (49, 49 *r*) ; 孌 (130 *d*, 37) ; 絲 (187 *d*) ; 設 (20, 37). Doubled, 詰^2, or 競^2 (14 *d*) *king, ching*, contentious words ; and 譱 in the *Shwoh-wan*, the same as 善 . Tripled, 譶$_2$ *tāp, ta*, hurried speech, stuttering ; contracted phonetic in 雧$_2$ *chāp, cha*, much talk, like dropping of rain (1, 86, 129).

doubled vertically——

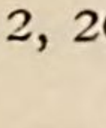


From this it is customary to derive  *ch'iin*, *ch'wān*, to string up. See 2 and 92. The *Shwoh-wan* has only the phonetic derivative , *wān*, *hwān*, calamity (93). The root-sound of these is the same as that of 150.

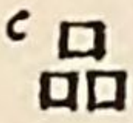
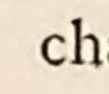
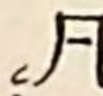
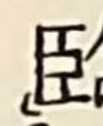
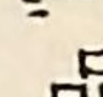
doubled horizontally——

hiin, *hsüen*, to bawl. This is phonetic in  *kun*, *kwān*, a heron (239, 175 *c*). It is also in  (51, 14 *d*); (25, 116);  or (89, 26 *phc*, or 44, 1) *ngok*, *o*, to quarrel; *tān*, great words, single (230 *c phc*); *chuk*, *chu*, a fowl's call (48 *d phc*); *huk*, *k'u*, to howl, to weep (131), whence *song*, *sāng*, to mourn, loss (, 8, 16); *nong*, *nāng*, to regulate, or unravel (76, 88, 39 *d*), whence *nong*, *nāng*, a bag (, 127, 73 *d v*), and (184); *im*, *yen*, stern (from *yăm*, *yin*, towering, 45— *kom*, *kān*, to dare, phonetic, anciently written , 37, 25, 12, 20, 37; , 132, 22, 72, 37; or , 37, 22, 72, 41, 37. The modern form is best represented by , 37, 25, 12, 41, 37. In all the forms there is the general idea of forcible and blind use of the hand. The *Shwoh-wan* says is phonetic; and another suggestion is phonetic. is , blindfold); , see above.

tripled horizontally——

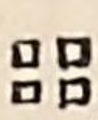
ling. The *Kwang-yun* gives this as meaning many birds. Perhaps it is the singing of birds. Then it is phonetic in  *ling*, falling rain (1, 86, 129), and its derivatives. The *Shwoh-wan*, however, makes it the figure of the object here, and in *yeuk*, *yo*, musical pipes (51, 152).

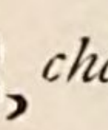
tripled triangularly——


p'ăn, p'in, an order or class. The final *m* has in this case been changed to *n*, even in the Canton Dialect. Compare  (79),  (70), (31), (284), (247). This is phonetic in  *lăm, lin*, to regard from above, to descend (196, 14);  or *ngām, yen*, rocky cliffs (45, 73, or 85), vulgarly written . From it also are formed *nip, nieh*, much talk (where the lines uniting the mouths are peculiar; they may be turned upwards at the ends, and , 1 and 2); *su, sāu*, the voices of birds (on a tree, 127); *k'ii, c'hii*, to hide (8, 1); and *lim, lien* (59), a mistaken form of , a dressing case. , see above.

 is a contraction of .

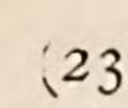
quadrupled——

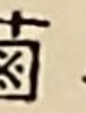
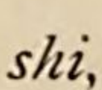
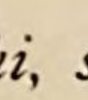

chăp, chih, many mouths.

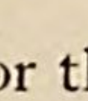
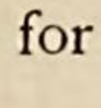
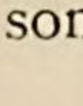
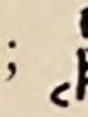
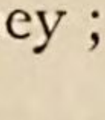
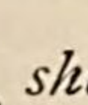
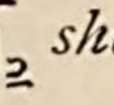
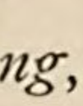
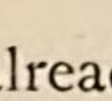
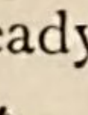
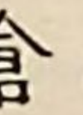
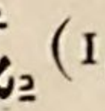
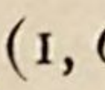
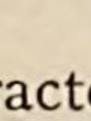
From this are formed  *hi, ch'i*, vessels (the mouths of the vessels with a dog, 131, watching them); *hiu, hsiāu*, uproarious (233, 18); *ngăn, yin*, the sound of talk; foolish (196 *phc*); a modern form of *ngok, ó*, frightened; the same as (42 *phc*).

73——

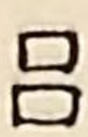
( ) *wai, wei*, a round enclosure, a circle, a round or roundish thing.

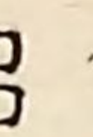
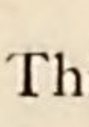
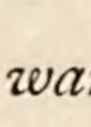
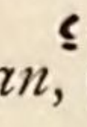
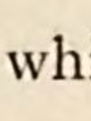
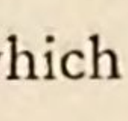
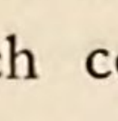
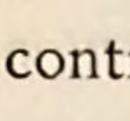
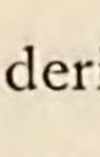
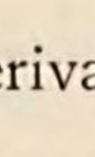
This is phonetic in  , and probably also the figure of the object (55, 55 *r*). It is a common radical, usually having a phonetic enclosed in it, or another radical, as :— , in or *wai,*

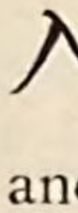
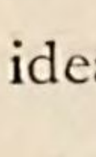
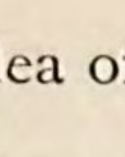
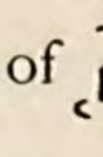
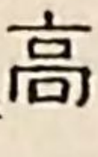
wei, the stomach (178 *po*, 203), where it also may be phonetic, and  *shi*, *shih*, dung (84 *d*);  *năp*, *ni*, to steal (37);  (14); (59, 89, 1); (59); (127); (165); (226).

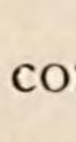
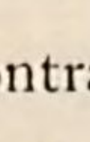
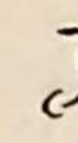
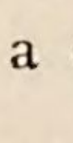
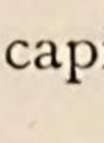
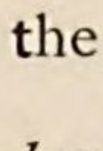
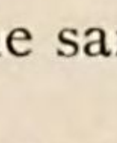
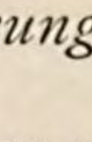
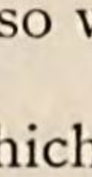
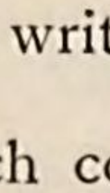
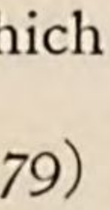
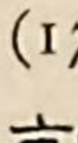
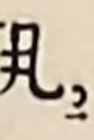
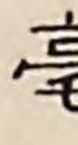
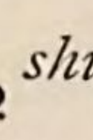
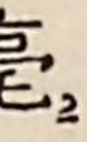
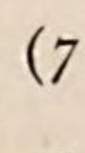
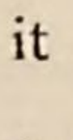
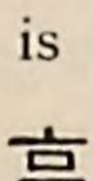
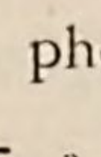
This form, when it has nothing inside of it, is liable to be mistaken for the last. The following are derived from this :—  *ün*, *yüen*, something round, as a cowry (232), which was once used for money; *ün*, *yüen*, the larvæ of mosquitoes (203);  *lo*, the name of an animal unknown (lost, 8, 16, and caught  11, 113, having much flesh, 203), whence  *ying*, to gain (232);  *shek*, *shih*, a stone (under a cliff, 45); (24); *heung*, *hsiang*, a window looking out on the north, turning towards (82. The *Shwoh-wan* has mouth here), phonetic in *sheung*, *shāng*, already (17—in the sense of scattered, finished. Compare );  *ts'ong*, *ts'āng*, a granary (from  contracted, 51, 143, 31); (1, 67, 1); (84, 1, 24, 182); (51, 84); *yăp*, *yi*, a city (40), as a radical contracted to  , on the right side of the character, and , on the left, as in  ( , 48, 239), (, 143 and 31 *phc*), and further contracted in  ( , 22 *d* and 63 *phc*) *hong*, *hāng*, a lane. In *tsuk*, *tsu*, the foot (94), the circle represents the calf of the leg, and in 91 and 166 it represents the head. In *wai*, *wei*, the end of a carriage axle (231), it is probably the hole for the linch-pin, and also phonetic. In  , now written (268), and *chuk*, *shu*, to bind up (wood, 127), it represents the band. From the last come (17), and the next.

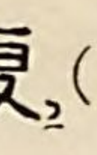
[73]
doubled vertically——



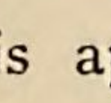
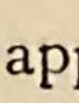
This is in the form  , from  , as above, into the centre of which various phonetics are inserted. The original is, in the *Shwoh-wan*,  *wăn, hwăn*, a bag (226), now also written  , from which contracted come,  ,  ,  ,  , &c., phonetic derivatives ; and also  *kw'ăn, ch'ün*, the corridors of a palace (17, 17 *i*), now written  , where *wăn* itself contracted is supposed to be phonetic.

From this also is made *ku, kāu*, high. The top part is  , 16, which means to enter from above, and spread out below, and is also used for a cover like the roof of a house. The primary idea of  is a lofty building, in which  stands for the upper storey, and  (24) for the more ample space below. From  contracted are derived :—

 ( , the vertical line, 2, shewing the elevation) *king, ching*, a capital ; whence  *tsau, chiu*, complete, (37, 6) *phc ;*  (18, the same as  , 14,  *phc), leung, liāng*, bright ;  *hăng*, or *heung, hsiāng*, to please superior beings with offerings ( , 137, also written , whence the modern forms  and ), from which come *fuk, fu*, full (2),  (193), and, with sheep (179) under it, *shun*, cooked, whence the modern character  *shuk, shu*, cooked (11, 113) ;  *t'ing*, a pavilion (43 *phc) ;*  (71 *phc) ;* and  (226),  (112),  (133), &c., in which it is phonetic. From  contracted and inverted come—  ( *i*) *hău*, thickness, abundance, now written , the thickness of a bank of earth (45), whence *t'ām, t'ān*, a lasting savour

(, 201 *c*, 178 *po*); *kwok*, *kwo*, fortifications, from which contracted probably comes ( , 55), *fuk*, *fu*, to revert to old ways.

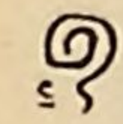
doubled on itself——

This appears in  *lăm*, *lin*, a granary ( , 16). For the character , *ui*, *hwei*, see 74. From come *păm*, modern *păn*, *pin*, to give grain, to petition (165), now also used for the primitive; *shik*, *sê*, to gather and store grain (, 243); *tān*, much grain, (136, 1) *phc*; and *pi*, saving of grain, mean (having a store outside the granary, 73); whence *t'u*, to plan; a plan, map, or chart (73).

74——

 () *ui*, *hwei*, to turn round, now written as if it were the last doubled. From this come (, 12) *siin*, *hsiien*, to go round with a method and purpose; and (, 37) *mut*, *mo*, to dive under water for something; to disappear. The top of (, 173) *sho*, *shu*, the leg in motion, is like this abbreviated. Compare *siin*, *hsiien*, to turn round (212).

reversed——

 *wăn*, *yiin*, an old form of (99), clouds. This is the upper part of (, 72, 7) *făt*, *hu*, the expulsion of breath in speaking. Compare 156.

doubled——

, *lui*, *lei*. thunder (146*q*), old form of .

75—

尸 (尸) *shi, shih,* (**a**) a human being sitting or reclining (with the head hanging down); a representative of the dead; a corpse, for which 屍 (108, 14) is now used. (**b**) In combination this also represents a house, like 66. It is phonetic in the following:— 呎 *hi, hsi,* to recite, to whine (72); 杘 *ch'i, ch'ih,* the hand-end of a spindle (127); 屎 *shi, shih,* dung (178); 履 (履 , 49, 55, 192 supposed to represent here the form of the shoe or sandal, but it may be the deck of a boat) *li,* to tread on. The last is a radical in the *Shwoh-wan,* contracted in the derivatives 屐, 屨, 屐, 屩, , &c.

From 尸 as a radical come the following:—

(**a**). 尺, (6), whence 局, (72); 尼 (31 *phc*); 刷, (83, 33); 屑, (屑 , 17 and 203, *phc*) *sit, hsieh,* busy about little things; 展 (展 , 88 *q*, 184 *c*) *chin, chān,* to roll and toss; 眉 *hi, hsi,* to lie down and snooze (193), now written 屭 (232 *tt*); 尸 *yăn, jăn,* an old form of 仁 , benevolence (12), whence 尉 (屘 , 37, 130) *wai, wei,* to comfort; 屃 (屁 , 64, 19) *t'ün, t'un,* the buttocks, phonetic in 屃 *tin, tien,* the sound of striking (20, 37); 尻 *hāu, k'āu,* the rump (21 *phc*); 尻 *nin, nien,* soft, flexible, or elastic skin (37. This must be 皮 , 174, contracted), whence 蹲 *tsun,* soft leather (14, 14 *r*, 175); 尾 *mi, wei,* tail (112 *i*. The *Shwoh-wan* says the ancients wore ornamental tails, and the savage tribes in the south do so still). From 尾 contracted come 犀 (124); 屬, (291 *phc*); 屎 (尿 , 129); 屈, (屈 , 162 *phc*); also 求, 隶 (37); 彖 (245 *c*), &c. It is said to be phonetic in 犀 , 隶, 眾 (155 *p*), and 褱 (184).

(b). 屋, *uk, wu*, a house (182); 扇² *lau*, to leak (1, 86, 129); 尻 *kü, chü*, to dwell (19. 居 and 屘 are supposed to be different, originally meaning to squat, and not to dwell in a house); 層 *ts'ăng*, storeys of a house, (17, 224, 72, 7) *phc;* 孱 *ch'in, ch'ān*, hampered, crowded (91 *tt, phc*); 羼' *ch'ān*, sheep huddled together in a pen (179 *tt, phc*); 屏 *p'ing*, a screen, (14 *d*, 128) *phc.*

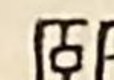
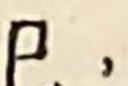
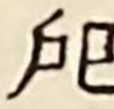
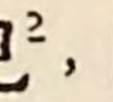
76——

'己 (ㄖ) *ki, chi*, the sixth of the ten cyclical characters; one's self. This is a radical in 'ㄔ *kăn, chin*, carefulness, (40, 63, 85) *phc;* 女己 *fi, fei*, wife (57); and '毁 (*72 d*, 88, 39 *d*). In 夔 (233, 18, 94, 55) it is part of the figure of a fabulous beast. It is phonetic in the following:— '紀, '記, '起, '杞, '邑, '屺, '忌², '𠂤 '改, '冀, '芑, '圮 (*p'i*, to overthrow). In 'ㄈ己 *p'ui, p'ei*, to match, originally the colour of spirits (220), 女己 contracted is supposed to be phonetic.

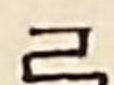
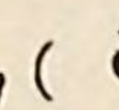
This is to be distinguished from the next, as well as from 40 and 156.

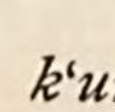
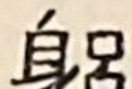
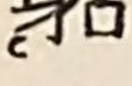
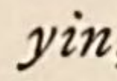
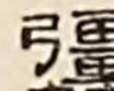
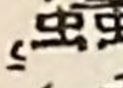
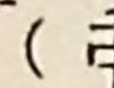
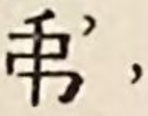
77——

巳² (ㄙ) *tsze, sze*, the sixth of the twelve cyclical characters. Probably the primary meaning of this is to stop, in which sense it is read *i*, the same as '以 or '㠯 (𠃌 , 156), but with the opposite meaning. The latter represents the breath having free course upwards, and the line curves down here, whence 156 is said to be this reversed. The *Shwoh-wan* also says this is the figure of an embryo, see 35. It is phonetic in the following:— 祀², 汜²,

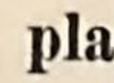
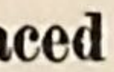
 ,  ²,  ² (read *tsze*, *sze*), and  (*i*, a bridge). Compare 76.

78—

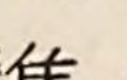
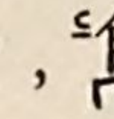
 () *kung*, a bow. This is a common radical, easily recognised.

It is phonetic in only one character in the *Shwoh-wan*, viz.:—  *k'ung*, *ch'iung*, extreme height (175). was originally written  (234, 216). The following are derived phonetics:—  *yăn*, *yin*, to draw a bow (2);  *wang*, *hung*, the twang of a bow (29 *phc*), whence, according to the *Shwoh-wan*, *k'eung*, *ch'iāng*, a rice weevil (188. This is otherwise explained as a contraction of  , 146 *d*, 46);  *i*, bowmen; Eastern tribes; level (59);  ( , 14); *in*, *hsien*, a bow-string (142 *phc*).

placed sideways——

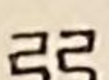
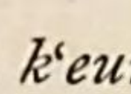
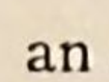
 ,  *ts'iin*, *ch'iian*, savoury game (239).

doubled——

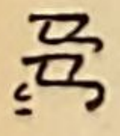
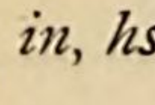
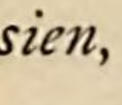
 k'eung, *ch'iāng*, force. From this comes ( , 199) *păt*, *pi*, an able helper; perhaps also  , but see 47 *d*.

Compare 151, and 229.

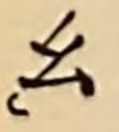
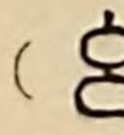
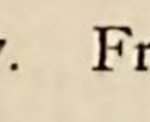
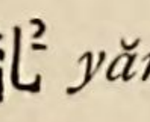
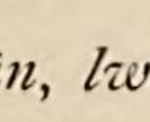
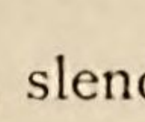
79—

 () *hom*, *hān*, the bud of a flower. This is phonetic in 248, in *fām*, *fān*, to offend (131),  (129), and all that class of words which follow this sound under (40), for which this is now mistaken. It is also found in *yung*, opening flowers, (92, 41) *phc*; and *yau*, *yu*, the sprouting of fruit or seed (147).

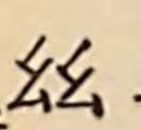
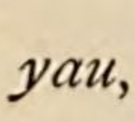
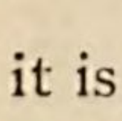
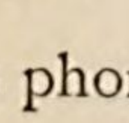
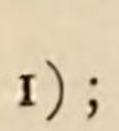
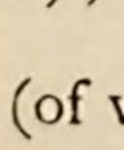
doubled——

 *in, hsien,* flowers hanging down, whence  ( , 127) *hom, hān,* a tree loaded with flowers.

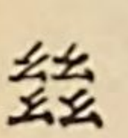
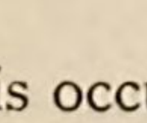
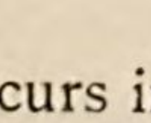
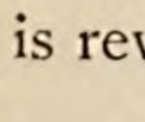
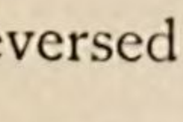
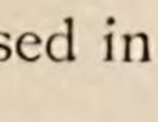
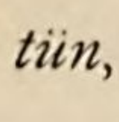
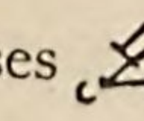
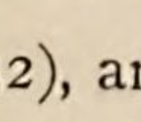
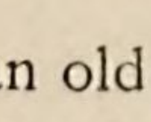
80——

 () *iu, yāu,* small. The *Shwoh-wan* says this is the form of an infant; more likely it is two cocoons of silk. Compare, 28, 142, and 187. From this come  *mo,* minute, a little, (66, 84 *d,* 17 *d) phc;*  *yăn, yin,* succession of generations, posterity (203, 17);  *lün, lwān,* to unravel (132, 24, 37);  (49, 55); and *yau, yu,* slender, young (34). For , see 120 *i.* Compare 238 and 216.

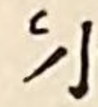
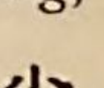
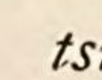
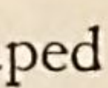
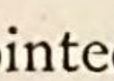
doubled——

 *yau, yu,* minute. From this come  *yau, yu,* hidden (85), where it is phonetic;  *ki, chi,* on the borders of, nearly ( , 14, 67, 1); and  *kwān,* to weave silk (117 *phc).*  *tsze,* increase (of vegetation, 84 *d),* is from contracted phonetic (187 *d).*

quadrupled——

 This occurs in  *tsüt, chüeh,* to cut off, an old form of  , which is reversed in  *kai, chi,* to continue (187, 8 *d),* whence also  *tün, twān,* to cut off (121), originally written  . In all these cases  stands for silk fibres or thread, as it does also in  (132), an old form of  or  *lün, lwān,* to endeavour to put in order, or to unravel confusion.

81——

 *siu, hsiāu*, small. This is said to be made from , 2, anything, and , 17, division. It is a radical in a few characters, as  *tsim, chien*, pointed, wedge-shaped (59);  *tseuk, chio*, a little bird (239), which is phonetic in  , correctly written *tsit, chieh*, to cut asunder (67, 1); *so*, the sound of cowries (231), usually written  .

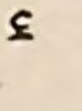
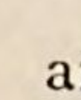
The following are subordinate phonetics deriving their sound from :— *shiu, shāu*, few (4); which reversed is *tsit, chieh*, to make few; *sha*, sand (where there is little water, 129, the sand appears); *ts'iu, hsiāu*, the bones and flesh well matched, alike (203).

Several important characters under this radical in *K'anghi* have no connection with it, as :— (16, 17, 2); (190); (17, 82, 73); (84, 136, 130); (143, 17, 18). The following also are not connected with this :— (73); (46 *p*); (187); (263); (75); (251).

doubled——

 This is found in *kwik, ch'i* , little (white, 143) interstices, crevices, also written .

82——

 () *min, mien*, a covering, a roof. This does not seem to have any phonetic use. As a radical it is easily recognised; and in many cases what comes under it is phonetic. Important derivatives are :— *iin, wān*, complete (store, *phc*, 18, 1, 1), whence

寇 *k'au*, to rob (41, 37) 奧 (227, 63); 粵$_2$ (227, 44, 1); 向 (73); 官 (194); 宗 (12, 46 *p*); 宋 (127); 寡 (233, 18, 17, 33); 寤 *făt*, *hu*, wakeful (speaking, 72, 183, under a roof, in bed, 118, 穴 is a radical); 守 *shau*, to guard (37, 1); 宕 *tong*, *tāng*, a cave (45, 73); 定 *ting*, settled, fixed, (94, 1) *phc*; 宧 *i*, ought 56 *d*, 1); 容 *yung*, to contain (as a valley, 214); 寧 *ning*, rest (with the roof above and the dish, 153, below, the heart, 93, is at rest); 害 *hoi*, *hāi*, hurt (114 *phc*, the mouth, 72, under the roof cries out); 憲 *hin*, *hsien*, administration (114, 155 *p*, 93); 宂 *yung*, *jung*, loitering (at home, 18); 家 *ka*, *chia*, the family (豕, 226, is said in the *Shwoh-wan* to be a contraction here for 豭 *ka*, *chia*, a boar, phonetic; and, though this seems far-fetched, no better account has been given of the character for pig, under a roof, representing a family); 宮 *kung*, a palace (216. Here again 呂, the back-bone, seems to be inappropriate, but the *Shwoh-wan* says it is 躳 *kung*, "the body," contracted phonetic, which is confirmed by an ancient tablet where it is written 窮); 營 *ying*, to build (宮 contracted, and 熒, 130 *tt*, contracted phonetic); 實$_2$ *shăt*, *shih*, rich, substantial (150, 232); 寘 representing two original forms :— 寘 *sak*, *sê*, an obstruction (88 *q*, 63), and 寒 *hon*, *hān*, cold (84 *q*, 14, 32).

For 牢 see 124.

83—

巾 (巾) *kăn*, *chin*, a bit of cloth, a napkin, a duster, &c.; also any implement held in the hand, as a broom, a pencil, &c. This is a com-

mon radical. It forms part of 251; also of 聿 (肃, 37); 帚 (25); 布 (37 and 2 *phc*); 帶 (22 *q*, 25); 佩 (14, 70); 市, *făt*, *fu*, knee-pads (the — represents a band. This is to be distinguished from the common phonetic, 市, *p'ut*, *p'u*, 84, 17); 帥 *shut* or *shui*, *shu* or *shwai*, a girdle, an officer, a general (194 *phc*). For 希 see 39 *d*, and for 業 see 270. In old writing the bottom part of 木 (127), 禾 (165), 糸 (187), and 束 (189), is like 巾. See also 84 *i*, and 86.

84—

屮, (艸) *ch'it*, *ch'ê*, a sprout. In combination this denotes either (**a**) vegetable growth, or (**b**) the appearance of rising up, being on the alert, elevated.

(**a**) The primary idea of vegetation belongs to the following, most of which require special notice :—

出 (modern form 之) *chi*, *chih*, to come up or out, to arrive. The line at the bottom denotes the ground. This is a phonetic both in its old and in its modern shape. It is phonetic in 蚩 *ch'i*, *ch'ih*, a worm, foolish (188), 昔 *shi*, *shih*, time (136), an old form of 時, 寺 (㞢, 37, 1) *tsze*, *sze*, a hall, 志 *chi*, *chih*, will, intention (93), 事 (37, 92), 市 (24), whence 鬧 *nāu*, uproarious (11, 11 *r*, 113). Other derivatives are 先 (𠂤 or 𠂤, 14 or 18), *sin*, *hsien*, before, which **doubled** is 𠂤先 *shăn*, to advance, whence 贊 *tsān*, to come forward with cowries, to assist (232); 生 *wong*, *hwāng*, confused vegetation (this, the old form of the phonetic in 往, is said to be from 出 and 土, 87; but it

would be more natural to derive it from 屮, and 王 phonetic); 封 *fung, fǎng*, a fief (from 土, 寸, and 寸, 37, 1). **Inverted** — 帀, *tsāp, tsa*, turned round, to revolve. From this come 師 *sze*, a troop of 2500 men; a master (194 *phc*); and 衛[2] *wai, wei*, to guard (49, 49 *r*, 韋 *c, phc*, 55, 55 *r*, 73).

生(生, 87) *shăng*, to grow, to produce, to give birth to. This is common as a phonetic, often with radical significance. Subordinate to it is 星 *sing, hsing*, stars (曐, 136 *t t* representing stars). It is a radical in 產 *ch'ān*, to produce (106, 45); 隆 *lung*, abundantly great (240, 54, 54 *r c*); 甤[2] *yui, jui*, fruit hanging down (226 *phc*); 青 *ts'ing, ch'ing*, green (102); and 甦 *su*, to live again (a modern character, 163, 41, 37). **Doubled**— 牲 *shăn*, many living creatures together. Compare 115 *d*.

屮, *p'ut, p'u*, abundance of vegetation (17 *phc*). This and the next have the same elements, but ノ丶, is phonetic here, and for distinction the lines are bent. It is now usually written in combination the same as 市, *făt, fu*, knee-pads (83, 1). This has an extensive phonetic use, and subordinate to it is 孛[2](艸, 91) *put* or *pui, pu* or *pei*, plants springing up wildly. From this also are derived 索, *sok, so*, twigs for making ropes (187); 南 *nām, nān*, southern jungle, the South (89 and 1 *phc*); 冓[2] *wai, wei*, bursting vegetation (207 and 64 *phc*); 乐(米, 1) *tsze*, to stop.

屮' *p'ăn, p'in*, to divide the fibres of lint (17 *radical*). This is a radical in 枲 *sai, hsi*, hemp (156 and 72 *phc*). **Doubled**— 朮朮' *p'āi*, a general name for flowering plants, or plants of fine fibre; from which come 麻 *ma*, hemp (in the house, 66); 枝

[84]

sān, to separate (41, 37), the original form of 散 (203, the radical "flesh" afterwards added to denote "savoury meat"), phonetic in 潸 *shān*, to weep (129).

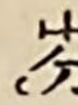
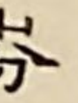
㐬₂ *luk*, *lu*, mushrooms. The *Shwoh-wan*, says the lower part of this is 六₂(105) phonetic, but the *Phonetic Shwoh-wan* prefers 大²(59), denoting the rapid and plentiful growth. From this as phonetic come 坴₂ *luk*, *lu*, a clod of earth (87), which again is a radical in 埶² *ngai*, *i*, agriculture (11, 113), and contracted in 夌 *ling*, to pass over the ground (55); 𢍏₂ *yuk*, *yii*, two handfuls (63); 竄₂ *tsuk*, *tsu*, a toad (176, 221), whence 竈 *tsu*, *tsāu*, a furnace (175); 翉₂ *muk*, *mu*, a pleasant, submissive, or harmonious eye (155 *a*), the same as 睦₂, whence 賣₂ *yuk*, *yii*, to barter, to sell (232).

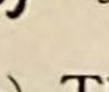
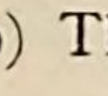
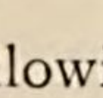
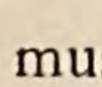
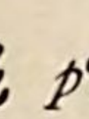
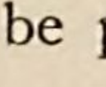
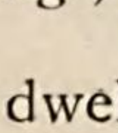
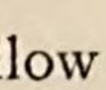
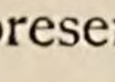
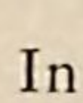
屯 *chun*, the difficulty a sprout has in getting through the hard crust of the ground (1). This is a phonetic, easily recognised, except in 蠢 *ch'un*, spring (84 *d*, 136), now written 春.

毒₂(57, 1, 22, 1) *tuk*, *tu*, poison. The *Phonetic Shwoh-wan* regards the top part as 生; then the character is also read *yuk*, *yii*, to nourish, and is interchanged with 篤, trustworthy. It comes to mean poison by being applied to a noxious weed which grows freely.

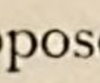
𠂤(𣎵) *mui*, *mei*, grass growing up in bunches, every one (57 and 17 *phc*), whence 𣎵糸 (187).

未²(𣏌) *mi*, *wei*, sprouts coming up above the ordinary ones on a tree (127), relish; not yet; the eighth of the twelve cyclical characters.

 *fǎn*, fragrant herbs, the same as  (17, 33).

(b) This form has the meaning of elevation or watchfulness in the following :— (4, 155);  (25, 1); (63, 59, 22);  (37, 94, 16 *phc*); (37, 57);  (45); *ngit, yeh*, a dangerous height (194), phonetic in (183, 1); (, 182, and contracted, 16, 24, 73) *t'oi, t'āi*, a lofty fort or platform ; *chü, chu*, music on a public place or stage (215), whence  *hi, hsi*, to rejoice (72), *ka, chia*, joy (34 and 72 *phc*), *ku*, a drum (50, 37),  *p'ăng*, the noise of drums (47), and, by contraction, *hoi, k'āi*, triumphal music (252 *c*— or contracted is supposed to be phonetic here);  or *shăn*, careful (130, 136 or 155), old forms of ; *liu, liau*, to make a burnt sacrifice (130 *d v*, 136), now written ; ( , 224 *a*, 130 *d v*) *făn, hsün*, smoking ; *t'u, t'āu*, an ornament held in the hand (37) ; *shê*, a dwelling (51, 73,  probably the roof tree) ; *k'wai, hsi*, a swallow (239,  *phc*, 24, 16, 72. Here, as in 277 and 280,  represents the head).

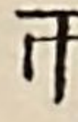
In *ch'in, ch'ān*, a crawling insect or worm (188), *ch'it* is supposed to be phonetic ; it may however denote its elevated head.

Compare with this the upper part of  (, 127) *muk, mu*, a tree ; also 115, 124, 162, 212, 238, 281.

inverted——

See , above.

doubled vertically——

 This is found in *ch'o, ch'u*, cut grass (35 *d v*) ; and in , now written *chit, chê*, to break (121).

[84]
doubled horizontally——

ʿ艸艸 *tsʿu*, *tsʿāu*, grass, herbs in general. This is a common radical, now contracted to 艹艹 . Derived phonetics are :— ʿ茸 (195) ; ʿ茜 (220) ; ʿ芟 (20, 37). See ʿ先, ʿ生 , and 朮 above. For cases where other forms are liable to be mistaken for this, see 179 *c*, 270, and 萬² (63, 206, 144).

tripled triangularly——

ʿ艸艸 (艹艹 , to be distinguished from 22 *t t*) *ʿfai*, *ʿhwei*, a general name for vegetables ; also the sudden bursting of vegetation, in which sense it is read *fai'*, *hwei'* (去聲) or even *făt* (*hwăt*), like 卒' , a derivative (59, 22), in the same sense. From the latter comes 揣' *pāi*, an old form of 拜' , to worship (113). The subordinate phonetic, 貢' , has two sounds, *pi*, adornment, and *păn*, energetic effort. The latter is a secondary meaning, and the final *n*, as well as the sense, is no doubt derived from a common root with 奔 *păn*, to run (133). Whether the sounds *făt* and *păn* are related here is doubtful.

quadrupled——

ʿ艸艸 (艹艹 , to be distinguished in the lower part from 63 and 59) *mong*, *māng*, grass, jungle. This is phonetic in ʿ莽 *mong*, *māng*, a dog that hunts hares in the jungle, now used for the primitive. Perhaps it is also phonetic in 莫² *mu*, the evening, the sun (136) down among the grass, now read *mok*, *mo*, not or do not ; and for "evening" written 暮² ; and in 葬' (𣏌 , 108, 14, 1) *tsong*, *tsāng*, to bury (with decorations of grass, or rather to cover the dead with grass in the jungle, ʿ藏之). It is a radical in 艸 , *kau*, *chiu*, tangled

grass, and in about 50 other forms, in which it is now contracted to 84 *d*. Special attention is called to 寒 *hon*, *hān*, cold, 宀 a man (14) among grass under a roof (82) and over ice (32); different in the middle part from 塞, (88 *q*, 63).

85——

山 (屮) *shān*, hill, mountain. Great mountain heights were represented by 嵒, now written 岳 (14, 14 *r*, 1) *ngok yo*, and 嶽 (131 *d*, 183, 72) *phc*. *Shān* is an important radical easily recognised except in 丞 (承 , 40, 63). Other derivatives are :— 仙 (14); 灾 *ch'ăm*, *ch'ăn*, to enter far into the mountains (16); 岡 *kong*, *kāng*, a mountain-ridge, (25 and 39 *d h*) *phc*; 嵩 *sung*, lofty (16, 73 *d v*, 24), also written 崧 and 崇. In the three following another form doubled is placed inside of this :— 幽 (80 *d*); 豐 (115 *d*, 215); 圙 *păn*, *pin*, the name of a place (226 *d*).

doubled——

山山 *shăn*, two mountains. This is found in 㠯 , the name of certain hills (51, 84, 17) *phc*.

86——

巾 (冂) This forms part of the following characters, but is not found alone, and not explained. Perhaps the idea is "an even balance":— 兩 *leung*, *liāng*, both (16 *d*), whence 兩 *leung*, *liāng*, a tael (1); 再 *tsoi*, *tsāi*, once and again (1, 12. The *Shwoh-wan* derives this and the following from 230 *i*); 冉 *ch'ing*, *ch'ăng*, to lift up evenly as in a balance (132, 12); 雨 *yii*, rain (1, 129—usually referred to 24); 爾 *ji*, *'rh*, elegant (39 *q*, 16, 17, 2); 冇 *mun*, *mān*, symmetry,

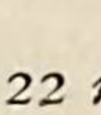
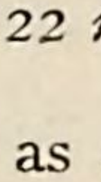
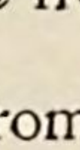
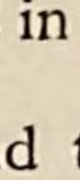
whence 𠂤 *mun, mān*, even, to cover evenly, and to deceive, to fill, &c., in the derivatives (179 *c*, 16 *d*), and 𦄡 *kān, chien*, cocoon (187, 188).

87——

土 (土) *t'u*, earth. The *Shwoh-wan* says "two strata of earth and something growing out of it" (12, 2). This is a common radical. It is also a phonetic, as in 徒 *t'u*, follower (which, according to the rule of other characters, should be in modern writing 辻 , 49, 94, as 徒 and 從 should be 辻 and 辻). In 牡 *mau*, the male of animals (124) its phonetic power or significance is doubtful, as is also that of 匕 (31) in 牝 .

A derivative requiring special notice is 壬 (𡈼 , a man, 14, standing on the soil) *t'ing*, to stand up; good. From this as a phonetic are derived :— 呈 *ch'ing, ch'ăng*, even (72); 聖 *shing, shăng*, sage (195); 戠$_2$ *tit, tieh*, sharp, to cut (67, 1), whence 戠$_2$ *chăt, chih*, large (59), and 鐵, *t'it, t'ieh*, iron (242); 廷 *t'ing*, the outer court of waiting, the quadrangle of a palace (62); 聽 (195, 22, 155 *p*, 8, 93); 巠 (𡍮 , 48, 1); and probably 徵 (49, 252 *c*, 41, 37). From 壬 come also 𡈽 an old form of 196, whence 望^2 or 𡆥^2 *mong, wāng*, to look out for, to hope (primarily, official observation of the moon, 138); 重^2 (𠂤 127, 136, 東 *phc*) *chung*, weight, whence 童 (183), and 龍 (296), also 量 (235 *c phc*); 𡈽 *yăm, yin*, seeking the present, self-indulgent (132).

Other derivatives are 生 (84); 𠂒 (84, 1); 封 (84, 1, 37, 1); 𡈼$_2$ (84, 59); 寨 (82, 88 *q*, 63); 圣 *făt, k'u*, to labour on

the soil (37); 土[?] *fāi, k'wāi*, a clod (26), phonetic in 屆[?] *kāi, chieh*, to walk uneasily (75), used in the sense of a limit 界[?]; 坐² *tso*, to sit ( , 122, 122 *r*, 1, or  , 14, 14 *r*);  垂 *shui*, hanging down (the same as 271), originally meaning the distant borders;  *ngit, yeh*, phonetic in , dangerous (240, 204. This is derived in the *Shwoh-wan* from *wai, hwei*, to spoil, contracted, 20, 37, and this again is from *wai, hwei*, a picul of pounded rice, phonetic, 178), and probably also in 昂[?] *ngai, i*, a method (83); or *nip* or *nit, nieh*, to choke up (136 *phc*); 里 *li*, the country, a mile (146); 垔 *yăn, yin*, to dam up (the western waters, 201); 垔 an abbreviation of (1, 136, 187 *d*), in , *shăp, shih*, wet (129. The phonetic has two independent sounds—see 136. The line on the top means a cover which promotes the damp); 堇 or 堇 *k'ăn, ch'in*, adhesive clay (菫 , from 黃 contracted, 22 *d*, 130, 146), an important phonetic both entire and contracted, 堇. According to the *Shwoh-wan* the last is a radical in , and 艮[?] is phonetic.

Compare 65, and 王 *wong, wāng*, king (140).

For characters which seem to follow 土 but do not, see 59, 84, 133.

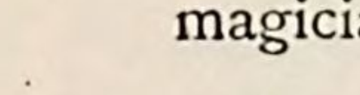
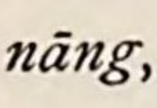
doubled——

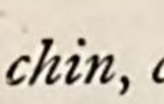
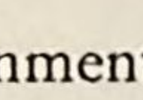
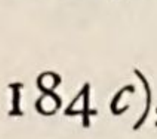
kwai, kwei, a sceptre used in conferring fiefs.

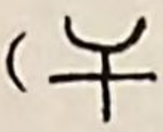
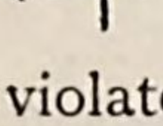
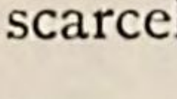
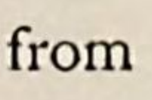
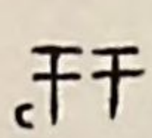
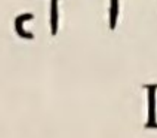
tripled——

(*ng*)*iu, yāu*, lofty ground; and written (1, 18), the mythical emperor, *Yāu*.

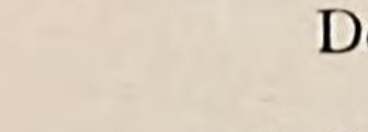
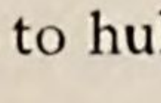
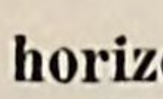
88—


() *kung*, work. The figure seems to represent square work, joinery, &c., or perhaps it conveys the idea of sustaining. Compare  (12, 14, 72, 37), also 134, 157, 196, 241.

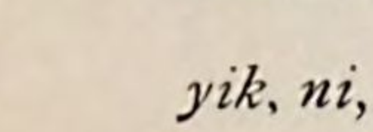
This is a phonetic, and subordinate to it are:— (232); (233, 18);  (73, 40);  (129—the same as);  *hung*, *k'ung*, empty (175); *kung*, to embrace (11, 113).

It is also a radical in the following:— *tso*, to help; the left (37 *r*), whence (271 *c*), and  (203);  *mu*, *wu*, the magician's work (14, 14 *r*), whence  *shai*, *shih*, to divine with stalks (50 *d*), and  *hăt*, *hsi*, a wizard (155, 18);  *nong*, *nāng*, to regulate (72 *d h*, 76, 39 *d v*);  (132, 37).

quadrupled—

 *chin*, *chān*, great skill or discernment. This is phonetic in (75, 184 *c*), and  (184); and radical in  (82, 63, 87).

89—


(, said to be from , 16, inverted and — , 1) *kon*, *kān*, to violate. This is a common phonetic. It is also a radical, but scarcely any of the characters under it in *K'anghi* are really derived from it. For see 44, 1, 17; for , 165, 14, 22; and for , 128.

Derivatives are:— (183); (, 63); *ch'āp*, *ch'a*, to hull in a mortar (204); *shit*, *shê*, the tongue (72), which **tripled horizontally** is an old form of *wa*, *hwa*, to say (see 96); *yik*, *ni*, opposing, contrary (26), phonetic in (72 *d*), (138),

and 庶, (66, now written 斥,), and from which come 敹, (110), and 幸² *hăng, hsing*, luckily (𡍮 , 133); 𦍌羊 *yăm, jăn*, extreme disobedience (1, 干 is 八一 , this is 八二), phonetic in 𦎫 (130, wrongly written 𡍮 and 𡍮), and 𦍌南 (84, 17), perhaps also in 𡍮 *nip, nieh*, incorrigible (59).

For the derivatives of 𢍏庚 see 63, and for those of 𡍮₂ (幸₂) see 59.

90——

𠂤 (𠂤) *ya, yeh*, an expletive; originally perhaps the figure of a ladle with a tubular handle, now written 𦎫匜 *i* (30), where 𠂤 is phonetic. As a phonetic this is interchanged with 176. On account of a difference in the old rhymes the *Phonetic Shwoh-wan* places all the derivatives under 176, except the following:— 𦎫匜 , 貤², 𦎫灺 , 𦎫弛 , 土地² , 𦎫酏 .

91——

子 (𡿨 , 𡿨) *tsze*, child. In the second old form 𡿨 , 48, represents the hair, as it does also in the old form of 𦎫首 (233), and in 𡍮 (206). *Tsze* is supposed to be phonetic in 𦎫李 *li*, a plum (127); and also in 𦎫疑 *i*, meaning "doubt," according to common usage and the *Shwoh-wan*, but the *Phonetic Shwoh-wan* says it originally meant the opposite, viz., "certainty" (from 𦎫矣 , an old form of 𦎫矢 , an arrow, 171, and 𦎫止 , to stop, 94); and 𦎫匕 *i* (171 *phc*, 14 *i*) is the original word for doubt. It is phonetic in several other words, and a common radical. Important derivatives are:— 孑孓 (7); 𡍮呆 (166); 孚 *fu*, to brood (132—also written

采 , 17, identical with an old form of 166), whence 乳 (7); 孫 *siin, sun*, grandchild (系 , 187, 5); 季 *kwai, chi*, youngest child (said to be from 稚 the young of birds contracted, 165, 239); 孝 *hāu, hsiāu*, filial, (老 contracted, 112, 14, 14 *i*); 斈 , 教 , and 學 (39 *d v*); 汙 *ts'au, hsiu*, to swim (129); 孛 *put, pu*, an abundant growth of plants (84 and 17 *phc*); 存 *ts'iin, ts'un*, to preserve (65, perhaps 孨 *c phc*).

doubled——

孖 *ma, tsze*, twins. This is found in 孿 *shān* or *liin, liien*, the same as 孿 , twins (187 *d*, 183, 72).

tripled——

孨 *chiin, chwan*, careful, tender, from which come 孱 (75), and 毳 *i*, or *yăp, yi*, numerous, much (136).

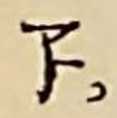
inverted——

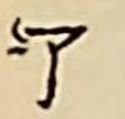
𠫓 (古 , 𠫓) *t'ăt, t'u*, coming out quickly as in an easy child birth; also an obstinate child. From this come 育 *yuk, yii*, to bear and nurse (203); 充 *ch'ung*, to grow, to fill up (as a child to manhood, 18); 流 *lau, liu*, to flow (a phonetic in which 129 is often omitted); 疏 *sho, shu*, open, distant, (173 *phc*); 每流 (84, 57, 17) another form of 育, whence 𣪊 (269) gruel, and by contraction 醯 *hi, hsi*, vinegar (220, 153); 棄 (63, 230).

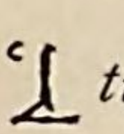
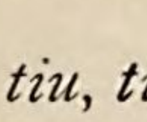
This is supposed to be phonetic in 徹, *ch'it, chê*, to go through (49, and the *Phonetic Shwoh-wan* suggests, 散 *c*, 84 and 17 *d*, 41, 37).

contracted——

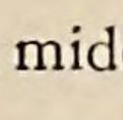
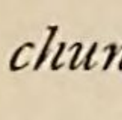
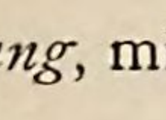
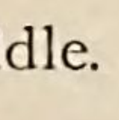
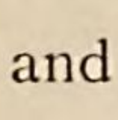
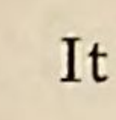
子, *kit, chieh*, a one handed child, a remnant.

 *küt, chüeh*, a child with the right hand only (obsolete).

 *liu, liāu*, a child with the hands gone or folded; finished. **Inverted,**

 *tiu, tiāu*, to hang ().

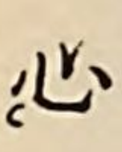
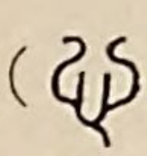
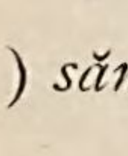
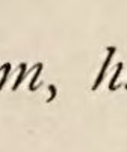
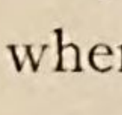
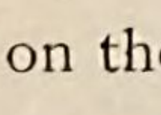
92——

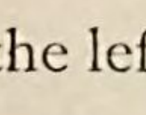
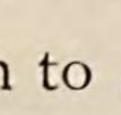
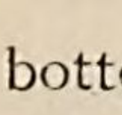
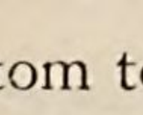
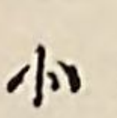
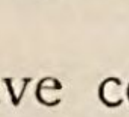
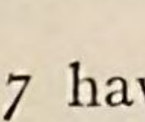
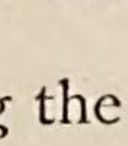
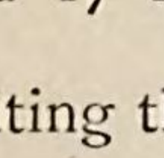
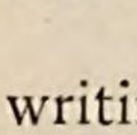
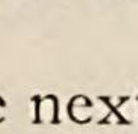
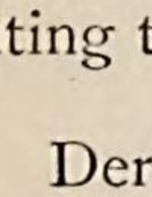
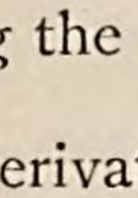
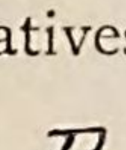
chung, middle. This is not well explained as from "mouth" *72*, and *2*. It is an original form, meaning to hit the mark. From it come  (37);  (57; 1);  (183, *72*),  (41), whence  (*72*), and  *pi*, prepared (179 *c*, 35). For similar forms see 180, 188, 257, 268.

doubled——

 See *72 d v.*

93——

 () *săm, hsin*, the heart. This is a common radical, reduced when on the left side of the character to  , and sometimes at the bottom to  as in  *kung*, to reverence (*22 d*, 63). In  , 67 and 17 have come to be written like this and 4; and in careless writing the next is sometimes confounded with this.

Derivatives are :—  *sze*, thought ( 206, supposed to be phonetic);  *kăp, chih*, urgent ( *phc*, 14, 37); *sik, hsi*, to breathe, to rest (193 *phc*);  *sik*, (old sound *săt*) *hsi*, exhaustive discrimination (*227*);  *wai, hwei*, beneficence (238);  *i*, intention ( 183, *72*, 1), and *yik, yi*, the same as  (183, 92, *72*);  *oi, ai*, to love, originally written  (110 *r*, *phc*), and (55) meaning to walk;  *yăn, yin*, careful (*phc*, 132, 88, 37);  (*277 c*, 55); *yau, yu*, grief, originally written  (233, 18), and

then, with 55, to go on harmoniously and free; 憲' *hin, hsien,* administration (82, 114, *Shwoh-wan* "phonetic," *Phonetic Shwoh wan* "the documents," 155 *p*); 悳, or 惠, *tăk, tê,* virtue, (22, 155 *p*, 8) *phc*; 惡, *ok, o,* bad (241 *phc*); 患² *wān, hwān,* calamity (92 *d*); 念² *nim, nien,* thought (125 *phc*); 悤 *ts'ung,* flurried (224 *phc*); 忽, *făt, hu,* to forget; suddenly (109 *phc*); 寧 *ning,* rest (82, 153); 慮² *lü,* careful thought (191 *phc*, 206).

tripled——

'悤 *so,* many minds, doubts—also *yui, jui,* the stamens or pistils of flowers, written '蕊 (84 *d*).

94——

'止 (屮) *chi, chih,* the foot resting on the ground, to stop, to hinder.

This is phonetic in '徙 *i.e.* '辿 *sāi, hsi,* to remove (49, 94), in '齒 (294), and in several other characters. It is a radical and two other radicals of *K'anghi* are derived from it, viz.:— '夭 *tsau,* to run (133), and 𧾷, *ch'euk, ch'o,* walking and halting (49), in combination written 辶 from which come 進' (239), 退' (136, 55), '連 (231), 逐₂ (226), and 送' *sung,* to escort (from 倯 with a similar meaning, 130, 63, 14).

Other derivatives are:— '企 (14); 足, (73); 疋 (173); '武 (67, 1); '延 (62); 走₂ (37, 16), whence 走₂ (84); '疑 (171 *a*, 91); '𦐇 *ts'in, ch'ien,* to go ahead (192, 33), now written '前; '此, *ts'ze* to stop, here, this (31 *phc*); '𣦵 (14 *d*) an old form of '放; '歸 *kwai, kwei,* to go home (as a bride '女帰, 37, 25, 83; 194 *phc*); 𡎴 *chi, chih,* an obstruction (虩, 238, 24); '憂² (233, 18, 76, 55); and

正' *ching, chăng*, correct (1), from which come 是' *shi, shih*, correct (in daylight, 136), 定'² *ting*, fixed (82, 正' *phc*), 歪 (126) the same as 𣥂, and 罡 a corruption of 岡; and which is reversed—see below.

reversed——

乏, *t'āt, t'a*, to tread on, also found in 正, (正' reversed), now written 乏, *fāt* (old sound *fāp*), *fa*, wanting (1), a phonetic in which final *m* often takes the place of *p*, as in 貶 *pim*, now read *pin*.

The two together, combined vertically, make 步² *pu*, to pace, a pace. From this come 歲' *sui*, the pace of the year, a year (戌' *phc*, 170, 1); 涉₂ *ship, shê*, to wade across (129); 顚, now written 頻 *p'ăn, p'in*, a bank (129*p*, 233, 18; 陟, *chik, chih*, to ascend (240).

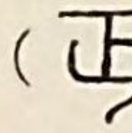
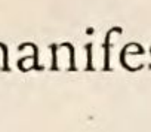
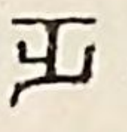
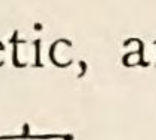
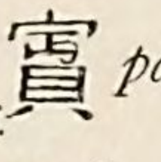
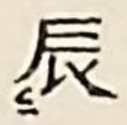
The same two combined horizontally make 癶, (步屮) *put, po*, to spread out the legs—one of the *K'anghi's* radicals. This is phonetic in 癹, *p'ut, p'o*, to trample down grass (艾 *c*, 20, 37), and 發, *fāt, fa*, to send out (from a bow, 78); and from it are also derived 癸 *kwai, kwei*, to send home (the arrow, 171. Compare 262); and 登 *tăng*, to ascend (登 *c, phc*, 63, 203, 215).

doubled——

止止 *k'i*, divergent. This placed under itself **inverted** makes 歰, *shăp, shih*, mutual hindrance, obstruction, rough.

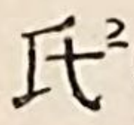
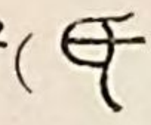
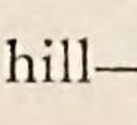
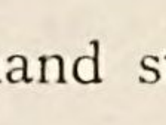
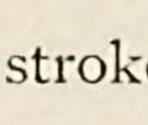
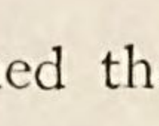
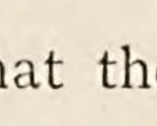
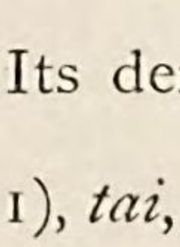
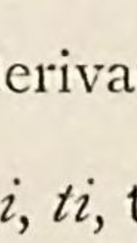
止止 with the phonetic power *nu, nāu*, the same as 㐅, and 芷止止, a form of 㤅, are not in the *Shwoh-wan*.

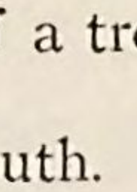
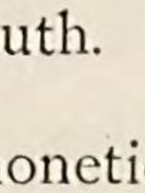
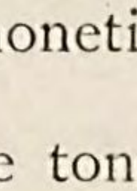
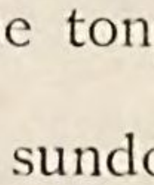
95——

() *min, mien,* not manifest. Perhaps this is  altered. A connection with  , 94 *r*, 1, is suggested in the *Phonetic Shwoh-wan.* It is a phonetic, and from it come  [2] *min, mien,* secret union (82), whence  *păn, pin,* a guest (232). It is a radical in  (236). Compare for the sound (193, 175, 25 *d*).

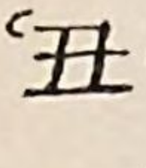
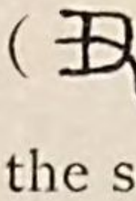
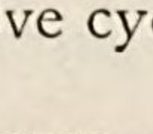
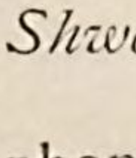
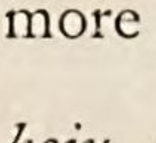
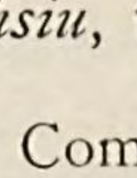
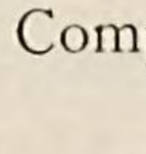
 is an erroneous form of (35, 16, 8).

96——

 [2]() *shi, shih,* clan, surname. The *Shwoh-wan* says this is a falling hill—the right hand stroke  , 5 *r*, being phonetic; but it seems to be established that the old form represents the root of a tree in the ground. Its derivatives are  ( , the root having reached the subsoil, 1), *tai, ti,* the root, the bottom;  ( , 1) *kiit, chiieh,* the root of a tree;  ( 72), or (1) *kut, kwo,* stopped up as the mouth.

The last, as a phonetic, is often written  , and confounded with  [2] *shit, shê,* the tongue.  [2] *wa, hwa,* to say, is from  *phc.* *făn, hwăn,* sundown (136), is also written , where 160 is phonetic.

97——

 () *ch'ău,* the hand (37) holding something (2), a weapon. This is the second of the twelve cyclical characters, around all of which the *Shwoh-wan* throws more or less of obscurity. It is a common phonetic.  *sau, hsiu,* to offer up; viands; shame; is from  "sheep" (179). Compare  (35).  is the same as  (73, 37).

98——

互[2](互) *u, hu*, an implement for twisting ropes; things inter-locking, mutual. This is a phonetic.

99——

云(云 , 𠂢) *wan, yün*, clouds. Probably both the old forms originally were figures of clouds. This is now used for "say," and is phonetic in 雲 "clouds," and other words. It is a radical in 会 *yăm, yin*, shade (125 *phc*). And 雲 is a radical in such words as 雲愛, 雲逮[2], 雲賁, 雲甚, and 曇 *t'ām, t'ān*, overcast (136).

doubled——

云云, *K'anghi* gives 芸 as a form of 云 (84 *d*).

tripled——

云云, *K'anghi* also has 雲[2], and 雲雲[2] (from the 玉篇), *tui*, cloudy.

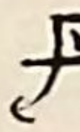
100——

无(无) *mu, wu*, an equivalent of 無 , lost, void, not; of which no satisfactory account is given. It looks like a modification of 元 . There are no derivatives.

101——

井(井) *tsing, ching*, a well. The form indicates a division of square land into nine parts, with the well in the central one. The dot is said to be the pitcher, it ought rather to be the well. This is phonetic in 刑 *ying, hsing*, punishment (different from 开刂 , 128), and other characters. And it is a radical in 𡍮 *wing, yung*, a deep pond, (130 *d*, 25) *phc*, and 井尤 *ch'ong, ch'wāng*, to punish by cutting off the estate, (33, 1, 1) *phc*. Compare next.

102—

丹() *tān*, a vermilion coloured mineral from the south and west of China. This is regarded as a modification of the last, the little stroke in the centre denoting a fragment of the cinnabar. It has the metaphoric meaning of "reality." It is used as a phonetic, and under it is *chin*, *chān*, a crooked flagstaff (212).

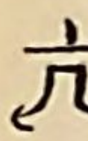
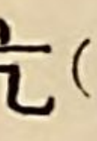
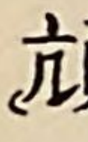
From this also are derived :— *t'ung*, vermilion ornament (47) ; *wok*, *wo*, good vermilion, (179 *c*, 239, 37) *phc ;* and *ts'ing*, *ch'ing*, green, the colour of vegetation (, 84, 87) ; but the *Phonetic Shwoh-wan* suggests that this is from the last altered phonetic. is one of *K'anghi's* radicals, but it is more frequently a phonetic than a radical. Even in *ch'āi*, *ts'āi*, to guess, it is phonetic.

103—

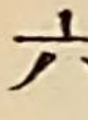
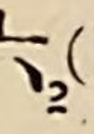
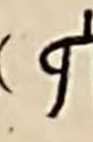
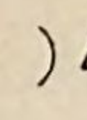
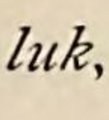
() *im*, *jān*, hair (growing as represented in the figure), shaggy, the whiskers—now often written , except in *no*, *na*, the name of a western state (73, 40), a common pronoun, in which, as now written , the form of is difficult to recognise. It is supposed to be phonetic in this as well as in other words. In (or , 184) *so*, a rain-coat made of leaves, it stands for the figure of the thing. *shui*, to diminish or dwindle away (118. 1), is now written ; and for *so*, 84 *d* is added.

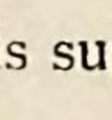
The old form of *yik*, *yi*, the throat, is the same as this in the lower part, , the upper being 72. Here they say it represents the veins of the neck.

104——

 （  ）*kong, kāng*, the neck. This is supposed to be a modification of 59. It is a common phonetic. For the "neck" it is also written  (233, 18).

105——

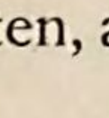
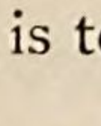
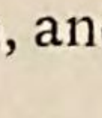
 （  ）*luk, lu*, six. The form is supposed to be from the ancient "four" (158),  , which is a modification of  or , four square; the upright stroke in the centre of  would indicate the zenith and nadir, making , "the six directions"; as "five" makes the , "five directions," by taking in the middle.

This is scarcely found in combination except in *ming*, obscure, dark (24, 136). The *Shwoh-wan* says "the number of the sun is ten, and after 16 days the moon begins to wane," thus accounting not very intelligibly for the  in We should rather suppose that the reference is to the six Chinese hours when the sun is away, or to the six months of winter.

For , see 84.

106——

（）*măn, wăn*, the blending of lines in writing, ornament, letters. Compare 16, 39, and 185.

This is a radical in several characters, and a common phonetic. When meaning ornament it is also written  (47). It is phonetic in  *lun, lin*, niggardly (72), vulgarly written  , and perhaps in *k'in, ch'ien*, a tiger walking (191), firm, respectful, also written . In (45, 47), and (45, 84, 87), it is a radical.

107——

方(𠂇) *fong, fāng*, the bows of two boats turned towards each other, together; boats together; a fleet; also now used for 匚, square (30).

This is a common phonetic, whence 旁 (273); and 放 *fong, fāng*, to send away (41, 37), from which are formed 敫 (143), and 敖 (162). It is a radical in one character 舫, the same as 航, *hong, hāng*, a boat (104); but it scarcely deserves the place given to it as a radical in *K'anghi*, almost all the words placed under it being from 212.

For 舅, see 175.

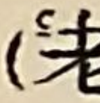
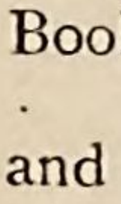
108——

歹(𠂎) *ngāt, ya*, a piece of broken bone (compare 202); also read *t'āi*, and used for 㱿 or 殆, meaning "bad." This is supposed to be phonetic in 岁 (48). Derivatives of it as a radical are:—

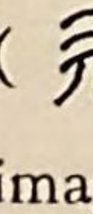
'死 *sze*, dead (部, 14); 𣦵 *ts'ān*, spoiled (37), whence 㱿 *koi, kāi*, hardened (232), and 㱿, *k'ok, ho*, a waste (214); 㱿 *sun, hsün*, a gulf (214); 㱿 or 㱿 (155); 𣪊, an old form of 罢, *mi*, to cover (178), whence 𣪊 *liu, liāu*, to stitch, or fasten with a string (37, 41).

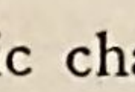
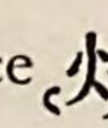
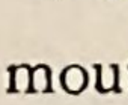
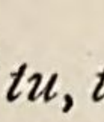
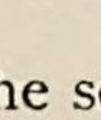
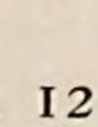
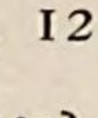
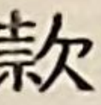
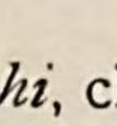
109——

勿(𠃌) *măt, wu*, a signal-flag used in the country—the figure of the crooked staff and three streamers—also written 旆 (212). This is now used as a prohibitive particle. It is a common phonetic, and subordinate to it is 忽, *făt, hu*, to forget (93), not however 㓁, for which see 74 *r*.

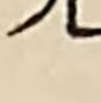
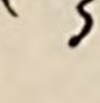
In *shü, shu*, it shews the steps of an old man walking ( *c*, 112, 14, 14 *i*). It is also the figure of the feet of several animals or reptiles, as in (246), which character, having been borrowed or used phonetically for "change," and applied to the Book of Divination, is supposed by some to be formed from the sun and moon. There is also some uncertainty about the composition of  *yeung, yāng*, the opening up of the daylight. The top is the sun (136), and under it is "one"; perhaps it is , "dawn," with a flag waving in the light, or figuratively, the light streaming out—one blaze of light.

110——

() *him, ch'ien*, yawning, hiatus. The strokes on the top are imagined to stand for the air rising up from a man's (18) open mouth. Compare 111.

This is a common phonetic. It is also a radical and the following phonetic characters are derived from it:-  *ch'ui*, to blow (72), whence  *ch'ui*, to blow a fire (130);  *sin, hsien*, saliva, desire (the mouth watering, 129), whence  (179), in a similar sense;  *tu, tāu*, to steal (153);  *küt, chüeh*, hiccough (89, 26);  *ts'ze*, the second in order, order (perhaps primarily, the order of discourse, 12 *phc*); *fun, hwān*, desire, in demand, fashion ( , or , said to be phonetic, 162, 12, 46 *p*), also written (127), , and vulgarly (171);  (242 *phc*).

reversed——

 () *ki, chi*, choked. This is a common phonetic, and now used

interchangeably with one of its derivatives, 旣 (143, 31), in the sense of "finished." It is phonetic in 愛 (93, 55).

111——

气 (𠂤) *hi, ch'i*, air, vapour, breath; and *hăt, ch'i*, to beg, now written 乞. This is rarely a radical; but it is a common phonetic in both forms. The older sound is probably *k'ăt*. The usual character for "air," 氣 (178), is a derivative originally meaning to give provisions to guests or servants.

Compare the last reversed.

112——

毛 (屯) *mu, māu*, hair. This is both a radical and a phonetic. From it come 表 (衣 , 184) *piu, piāu*, outer woollen clothing, and 老 (耂 , 14, 14 *i*) *lu, lāu*, old, whence 耆 *k'i, ch'i*, old (旨 *phc*, 31, 72, 1).

inverted——

尣 This, in combination with 75, makes 尾 *mi, wei*, the tail, the tail end, or hinderpart, to come together, which is now written 尾; but the old form or contractions of it appear in the derivatives. It is supposed to be phonetic in 犀 (124), 隶² (37), 眾₂ (155 *p*), and 褱 (184); and it is a radical in 屬₂ (291 *phc*), 求 (37), 彖² (245 *c*), 屈, or 屈, (162 *phc*), &c.

tripled——

毳 *ts'ui*, downy hair, wool.

113——

手 (𢍏 , also 𢍏 like 266) *shău*, the hands. Compare 37 and 63, also 132 and 222. This is one of the very common radicals, usually

written on the left side of the character, thus 才 . It has no phonetic use. Derived phonetics are:— 失 (乏, 6 *phc*) *shăt, shih*, to lose out of the hand; 看 (155); 承 (𢍏, 丞 *c, phc*, 40, 63, 85), *shing, ch'ăng*, to receive from a superior, to serve; 奉² (63, 115); 摯² *chi, chih*, to grasp, which the *Shwoh-wan* writes with 執, but not as the phonetic, the old rhyme being different; hence some words under 執, following this, take a final *t* instead of *p*—compare 揲² ; 折, originally written 𢎘, (84 *dv*). 才 (65) has no connection with this. See 11.

doubled——

𢍏 *kung*, the same as 63. The modern form of *pāi*, to worship (84 *t*, 59, 22), is formed from this and 丅 (13 *i*), 拜² "the two hands down." See 11*r*.

114——

丰² (丰) *kāi, chieh* (according to the *Shwoh-wan*) vegetation; or (much more likely, *Phonetic Shwoh-wan*) the notches made on a stick or bamboo in the first efforts at writing, to draw or mark boundary lines, the same as 界². This is a common phonetic, which should be distinguished from the next in writing the following derivatives:— 刧, *k'āt, ch'ia*, to engrave (33), whence 契² *k'ăi, ch'i*, important writing (59), and 絜, *kit, chieh*, a roll of hemp (187); 奎² *hoi, hāi*, defence (54); 害² *hoi, hāi*, hurt (82, 72).

Other derivatives are 憲² *hin, hsien*, administrative effort (82, the office, 丰 the documents, 155 *p*, the eye, and 93, the mind); 耒 (耒, 127) *lui, lei*, a plough, or harrow, where the slant strokes stand for the teeth or the pointed part of the instrument.

The character 𢍏, *(h)wik* or *(h)wak*, *hwa*, the noise of tearing the flesh from the bones, (45, 73), is not in the *Shwoh-wan.* The *Phonetic Shwoh-wan* makes it the same as 劃, and from phonetic considerations derives it from 圭 (87 *dv*), and not from this.

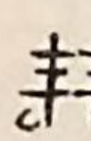
doubled——

This is found in 競 *king*, *ching*, contentions (brothers, 72, 18), which however is probably a corruption of 竟[2](競, 72 *dh*), now also written 兢 (217 *d*), fear.

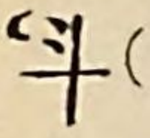
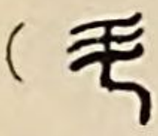
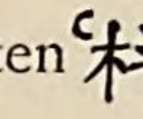
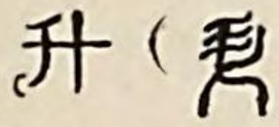
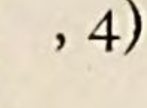
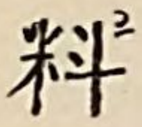
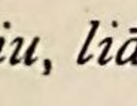
115——

丰(半) *fung*, *fǎng*, abundant vegetation. This is a modification of 生 (84, 87)—the root has penetrated the subsoil. It is a common phonetic, subordinate to which are :— 夆 *fung*, *fǎng*, to encounter each other (54) ; 奉[2] *fung*, *fǎng*, to serve (63, 113) ; and 邦 *pong*, *pāng*, a nation (73, 40).

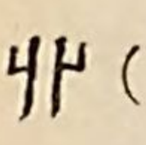
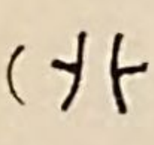
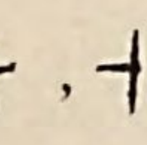
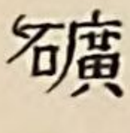
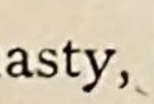
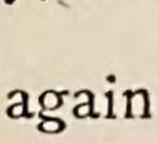
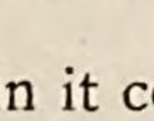
doubled——

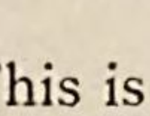
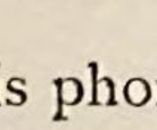

(半半), the same as the single form. From this comes 彗[2] *sui*, a brush (37). The two following differ slightly from each other and from this in the top part, but, in the absence of any better account of them, they are placed here :— 豐 *fung*, *fǎng*, a very full dish (豐 , 85, 215), whence 豔[2] or 艷[2] *im*, *yen*, excellent (59, 1, 153, or 14, 40), where the *Shwoh-wan* has 丰丰 instead of 丰丰 ; and 豐 *lai*, *li*, a sacrificial dish (豐 27, 215). In the latter the *Shwoh-wan* has all the lines straight on the top, which is now written the same as 208.

116——

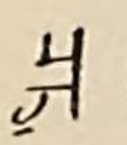
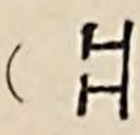
 () *tău*, a peck measure. The lines seem to indicate the measuring rather than the shape of the vessel. The vessel is written  (127). This is both a radical and a phonetic. Derivatives are :—  ( , 4) *shing*, *shăng*, the tenth part of a peck ;  *liu*, *liāu*, provisions, materials (178) ;  (25, 72 *d*).

117——

 ( , ) *kwang*, *kung* ; or *kwān* ; or *lun*, *lwān*. Authorities are divided about this character. The *Shwoh-wan* places it under  *kwang*, *kung*, ore, as an old form, but it is pretty well agreed that this is a mistake. Then *Chu Hi* explains it as "young and tender," or two horns beginning to grow, read *kwān*. Finally the *Phonetic Shwoh-wan*, following good authorities since the *T'ang* dynasty, identifies it with 221,  *lun* (*lün*), *lwān*, oviparous, which again it connects with  , and  , the figure being that of an oviparous creature filled with eggs, and not that of an egg. But, being used for an egg or eggs, it came by metaphor to mean also nodules of ore, though not correctly pronounced *kwang*.

This is phonetic in  *kwān*, to pass the thread through the shuttle in weaving (80 *d*) ; and  *lün*, *lien*, to unite (195), in modern writing ; but in the *Shwoh-wan* the latter is (187 *d*).

118——

 (), *ts'eung*, *ch'iāng*. This character, one of *Kanghi's* radicals, is not found alone in the *Shwoh-wan*, and has never been satisfactorily defined. The above pronunciation is probably inferred

from a derivative 爿戋 , *ts'eung*, *ch'iāng*, a wooden lance, by those who think it is the left half of a tree (see 127). But in the *Shwoh-wan* it has a slightly different form from the half of a "tree," and the commentators are inclined to regard it as the figure of a bed in 爿木 *ch'ong*, *ch'wāng* (127). Both views may be in a measure right, the lance handle and the bed both being made from split wood.

As a phonetic this has an extensive use.

Under it are—爿臧 *tsong*, *tsāng*, good, which is 爿戕 with 196, "a minister," inside of it; 爿壯 *chong*, *chwāng*, great and strong (22, 1); 爿醬 *tseung*, *chiāng*, sauce (203, 220), contracted in 爿將 *tseung*, *chiāng*, the mid-finger, to take, to lead (37, 1); 爿牆 *ts'eung*, *ch'iāng*, a wall (243, 73 *d*), contracted, phonetic in 檣, 嬙, &c.

From 爿 is formed another of *Kanghi's* radicals, 疒 (疔) read *năk*, *ni*, but probably more correctly, *tsăt*, *chi*, disease, where, says the *Phonetic Shwoh-wan*, the additional line (1) may denote the "one" position of a sick person—always in bed—from which come 疾, *tsăt*, *chi*, quick (as an arrow, 171), now also used for "disease;" 瘧 *pit*, *pieh*, unable to fly (one of those quaint characters, not in the *Shwoh-wan*, which cannot be analysed), and 宀 (or 宁, in the *Shwoh-wan*, 艸冖冖夢), *mung*, *măng*, to dream, contracted, 82, 179 *c*, 155 *p*, 35, 56), also a radical, whence 寤, *făt*, *lau*, wakeful (183, 72), 寤 (39, 72), 寢 (37, 25, 37), &c. On page 42 after 夢 read "obscure," and for 25 read 35.

119——

牙(互) *nga*, *ya*, teeth that pass each other, tusks; not regular.

This has an extensive use as a phonetic. Two derivatives requiring notice are—邪 *ye, yeh*, the name of a place (73, 40), now used as an expletive, and erroneously written 耶 (195), also used for the next ; 衰 *ts'e, hsieh*, awry, slanting, involved, depraved (184).

It has also a few derivatives as a radical, *e.g.*, 穿 *ch'ün, ch'wan*, to bore through (with the tusks, 175); 骑 *k'i, ch'i*, tigers' teeth, (59, 44 *r*, 72) *phc.*

120——

予 (𠬜) *yü*, to hand over, to pass from hand to hand, to give, similar to 與 .

This is an important phonetic. Among its derivatives are— 野 *ye, yeh*, desert (146, 87); 柔 *ch'ü, ch'u*, a species of quercus (127), which should be clearly distinguished from 柔 (167, 127); 序 *tsü, hsü*, the eastern and western walls of a house (66), now used in the sense of 迓 , order, arrangement, the preface of a book, like 敘 and 徐 ; 舒 *shü, shu*, to delay, to stretch out (51, 84, 73. Here the *Phonetic Shwoh-wan* makes 舍 phonetic).

inverted——

幻 (𠬜) *wān, hwān*, sleight of hand, delusion. There is a prevailing idea that this is the figure of rings 環 , *hwān ;* but the account given of it from the *Shwoh-wan* seems satisfactory.

121——

斤 (𠂤) *kăn, chin*, an axe. The *Shwoh-wan* says this represents "cutting wood." As a phonetic it has two sounds, *kăn*, and *ki*. The following are derived from it as a radical :— 所 *sho (shu), so,*

the sound of cutting wood (122 *phc*), used for "place" and "that which"; 乒 (63); 匠² (30); 斷' (80 *q*); 折, (斯 , 84 *d v*); 析, *sik*, *hsih*, to split wood (127); 斯 *sze*, to split (into a sieve, 其 , 205, 64, perhaps phonetic); 斬 *chām*, *chān*, to cut asunder (by a chariot, 231, with axes on it).

斥, is a contraction of 庶, (66, 89, 26).

doubled——

斤斤 *ngăn*, *yin*, two axes; a block to execute criminals on, in which sense it ought to be pronounced *chăt*, *chih*, the same as 質, , a pledge (232), from which comes 椹, *chăt*, *chih*, a block (127). The original phonetic is 斤 .

122——

戶²(戶) *u*, *hu*, a single door, a half door. This is phonetic in— 扈² *u*, *hu*, the name of a place (73, 40); 雇² *u*, *hu*, a hawfinch (239); 妒' *tu*, jealousy (57); 所 (121); &c.

It is a radical in— 戾² *lai*, *li*, to stoop down like a dog in a doorway (131); 扁 *pin*, *pien*, an inscription over a door (152); 扇' *shin*, *shān*, a door-screen (209); 戹, *ak*, *o*, narrow, hampered (6); 撁 *ch'iu*, *ch'āu*, to begin to open (37, 83, 1), whence 肇² or 肇² ; 启 *k'ai*, *ch'i*, to open (72), whence 啓 ; 牖 *yau*, *yu*, a window in a wall with a wooden frame (127 *c*, and 甫 , the student at the window, see 41), also written 牖 (136, and 甫 , meaning a crevice).

肩' is the vulgar form of 258.

reversed——

 This is only found in combination with , in the three following :—

 mun, *măn*, a double door (closed). This is both a radical and a phonetic. Subordinate to it as a phonetic are :— *măn*, *wăn*, to hear (195) ; *măn*, *wăn*, to ask (72); *măn*, *min*, the southern savages about Fuchow (188); *ngăn*, *yin*, to remonstrate gently or respectfully (183, 72).

Other derivatives are— *chăn*, to ascend (12 *i*, correctly, 12), which is phonetic in (140), (130), *lun*, *lin*, a yellow bird like a thrush (239), *tsun*, *chin*, to advance (49, 94), and *măn*, *min*, mosquitoes (188 *t t*) ; (14) ; (127) ; (138) ; *ch'ăm*, *ch'ăn* (*ch'ong*, *ch'wāng*), a horse rushing through a door (268) ; *shăn*, *shwān*, a bolt (1, a modern word).

 ( ) *māu*, a double door open ; the fourth of the twelve cyclical characters. This is a phonetic. It is doubtful whether the two following are derived from this or the next, the *Shwoh-wan* makes them follow this :— *mău*, to trade (232), and *liu*, *liāu*, the ears ringing (195).

 yău, *yu*, a double door barred (at the top, 1). This is used for the tenth of the twelve cyclical characters, with reference perhaps to the closing of the day or of the year, as refers to the opening ; but (220), the common tenth character, has a different origin from this. This is a common phonetic. Its prevailing sound in combination is *lău*, *liu*, as in , a willow (127), , to detain (146). It, or contracted, is a radical in , the old form of *tso*, to sit (87).

123——

午 (仆) *'ng, wu,* the seventh of the twelve cyclical characters, the middle of the day. The most probable account of this is "the figure of a pestle," hence 舂 *ch'ung*, to pound, is derived from it (63, 204), and 牾 *'ng, wu*, to run against, where 吾 (39, 72), and not this, is phonetic. This is a phonetic in 卸 (𧘇 , 94, 40) *se, hsieh*, to loose and unload, from which comes 御 *yü*, to drive horses (to go on again, 49).

The root-sound of 123 and 39, in the sense of crossing, is probably the same; we may trace it in 关 *ngik* and 器 *ngok* (89, 72 *d*).

124——

牛 (半) *ngau, niu*, an ox. The horns are conspicuous, the feet are not seen. This a common radical. It has little phonetic use, unless it be phonetic in 告 (𠯿) *ku, kāu*, to tell (72), where its use is not apparent. The explanations about oxen butting, and having a piece of wood on the horns as "a warning," are far-fetched. Perhaps the top of 告 is 𠂤 , and not 半 . It is phonetic in 造 *ts'u, ts'āu*, to go to (49, 94).

Important derivatives of 牛 are— 牢 *lu, lāu*, an ox's stall (窜 , 172 *c*); 牟 *mău*, the low of an ox (the part on the top, 厶 , represents the breath ascending, 156); 牽 (142 *phc*, 24); 𤇾 (238); 犀 *săi, hsi*, rhinoceros (75, 112 *i*) *phc*; 牧 *muk, mu*, a tender of cattle (37, 41); 觧 *săn, hsin*, to raise and drop the horns at convenience (223, 179).

The following are interesting as shewing the importance of the ox to the inventors of writing :— 件² *kin, chien,* an article of any kind of property (14) ; 物₂ *măt, wu,* things (in general, 109 *phc*) ; 牡 *mău,* the male of beasts (87 *phc*) ; 牝 *p'ăn, p'in,* the female of beasts (31 *phc.* The phonetics are not good in these two ; and, but for the different form of the old character, one would be inclined to derive 牡 from the left half of 北 , and 牝 from the right half, suggesting the "contrast" of sexes) ; 半 *pun, pān,* half (of an ox, 17) ; 解 *kāi, chieh,* to divide an ox's horns, to untie, to explain (223, 33).

125——

今 (今) *kăm, chin,* the present time. This is formed from 亼₂, together (51), and an old form of 及₂ , up to (14, 37). The old forms of 及₂ found in the *Shwoh-wan* are—under the character itself 𠂤 and 𠂤 ; under 市 (24, 84, 1), 𠂤 the same as here ; and under 凡 (70), 𠂤 or 𠂤 , which is also the old form of 乃 (36).

This is an important phonetic, and subordinate to it are— 含 *hom, hān,* to hold in the mouth (72) ; 㑹 *yăm, yin,* shade, darkness (99) ; 岑 *shăm, ts'ăn,* a peak (85) ; 酓 *im, yen,* bitter spirits (220), whence 歙 *yăm, yin,* the original form of 飲 , to drink (110) ; 念² *nim, nien,* thought (93) ; 貪 *t'ām, t'ān,* to covet (232) ; 金 (242) ; 禽 (280) ; 琴 (琹 , 272).

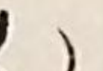
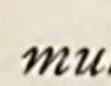
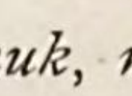
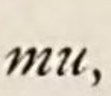
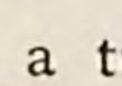
126——

不 (呆) *fău,* a bird flying upwards and not coming down again ;

read *păt*, *pu*, not. Compare 182. The line at the top is said to mean the sky (1); and the rest of the figure is the bird viewed from below. This like the last is an important phonetic with no merely radical use. Under it are— 𠂆否 *fău*, negative, bad (72); 丕 *p'i*, great (1); 𠂆否' *t'ău* or *p'ău*, to reject with scorn and spitting (3, 72)—the dot on the top representing the "air" of indignation. Compare 44, 99, 110. This character is now written 音', as if it were "standing up with the mouth", which is also the idea. The initial *t*, which does not appear in any of its compounds, is perhaps borrowed from 豆² (215), with which it is confounded, being also written 歁' (110).

127——

木₂( ) *muk*, *mu*, a tree. Compare 84, 165, 166, 178, 227, 189, 243, 250, 288, 289. Four of these primary forms have 木₂ in them, viz.:— 束, 果, 巢, 樂; the rest have only more or less resemblance to it. This is one of the very common radicals. It is also phonetic in several characters, as 沐₂ *muk*, *mu*, to wash the hair (129).

Derivatives which are phonetics or sub-phonetics, or have independent sounds are— 本( , 1), 末₂( , 1), 朱( , 1), 𠂆朵 (20 *phc*), 𠂆葉₂ (22 *t*, *phc*), 𠂆桑 (37 *t t*), 𠂆棗 (79 *d*), 𠂆㮚 (72 *t t*), 析₂ (121). 𠂆牀 (118), 𠂆㯳 (114), 𠂆槩₂ (55, 55 *r*), 未( , 84), whence 𠂆耒 (41, 37, 45), and 制( , 33. From the use of 未 in this character, meaning "to make," another derivation of it is suggested, viz.:— 𠂆手 "the hand" over 𠂆巾

"cloth"); 宋 *sung*, a dwelling (82); 枚 *mui*, *mei*, a twig or branch (41, 37); 杏 *hang*, *hsing*, plums (for the mouth, 72); 某 *mui*, *mei* (now read *mau*, meaning "so and so"), plums (sweet, 72, 1), also written 槑 and 呆, now 梅; 李 *li*, small red plums (91 *phc*); 柰 *noi*, *nāi*, large yellow plums, (12, 46 *p*) *phc*; 栗 *lut*, *li*, chestnuts (260); 亲 *chăn*, a nut like a small chestnut, (183, 1) *phc*; 采 *ts'oi*, *ts'āi*, to gather (132); 杲 *ku*, *kāu*, bright (136); 杳 *miu*, *yāu*, dark (136); 東 *tung*, the East (136), phonetic in 重 (87, 14), 童 (183), and 龍 (296), and doubled, see below; 東 probably an old form of 敶 *ch'ăn*, to arrange, now written 陳, which is properly the name of a place (申 *phc*, 222, 2); 集 or 雥 *tsap*, *chih*, birds collected on a tree (239 *t t*); 梟 *kiu*, *chiāu*, an evil bird half seen half concealed on a tree, fierce, wicked (276 *c*); 相 *seung*, *hsiang*, to look at and examine as a woodsman examines a tree, mutual (155); 休 *yau*, *hsiu*, to stop, to rest against a tree (14); 臬 *ngit*, *yeh*, to hit the mark (193); 閑 *hān*, *hsien*, to hinder (122, 122 *r*); 梁 *leung*, *liāng*, a plank across water (129, 刃 *phc*, 33, 1, 1); 染 *im*, *jān*, to dye by nine dippings in madder (129, 21); 柔 *yau*, *jău*, flexible (167 *phc*); 桼 *ts'at*, *ch'i*, gum, lacquer (16, 129); 困 *k'wăn*, a ruin, distressed, "in the wood" (73), also written 柴 (94); 关 *wa*, *hwa*, two swords stuck up (179 *c*); 查 *ch'a*, to search (154 *phc*); 杰 *kit*, *chieh*, a man's name; 束 *ch'uk*, *shu*, to bind up (73, which see for 棗, &c.), whence 竦 *sung*, fright (59, 1), 敕 *ch'ik*, *ch'ih*, to charge, to order (41, 37), 剌 *lāt*, *la*, perverse (33), 賴 *lāi*, reliance (232, 剌 *phc*), and 柬 *kān*, *chien*, to divide, to part, to select (17).

The following seem to follow 木₂, but do not :— 彙² (245, 73, 178 *po*), 𣎳 (39, 164), 棄 (91 *i*, 230, 63), 來 (243), 枭 (156, 72, 84, 17), 茶 (84 *d*, 51 *c*, 84, 17).

contracted——

不₂ *ngat*, *nieh*, the stump of a tree.

丬 the left half of a tree, perhaps the same as 118.

片² *p'in*, *p'ien*, the right half of a tree, a splinter of wood, a fragment.

This is phonetic in a few words, and radical in a few others, as 牖 (122, 37, 1, 92, 41).

The two halves placed a little apart, 丬片 , make the base of 鼎 *ting*, a tripod, or cauldron (232 *c*, precious, or 貞 *c*, *phc*), whence 鼏₂ *mik*, *mi*, a bar for lifting a cauldron by the ears (25).

doubled——

林 *lăm*, *lin*, a forest. This is phonetic in 禁² *kăm*, *chin*, to forbid (12, 46 *p*), 婪 *lām*, *lān*, greedy (57), &c. From it also come :— 梵² *fām*, a Buddhist character for "Brahma," *i.e.* Sanscrit, or Pali (70 *phc*), originally the same as 芃² ; 楚 (173) ; 梂 (39 *d v*) ; 焚 *făn*, to burn (130) ; 梡 *păn*, *pin*, substance and ornament duly proportioned (47), the same as 文武 and 份 ; 爨 (222, 149 25, 63, 130) ; 橆 *mu*, *wu*, a forest, phonetic in 橆 or 無 (59, 22 *q*); 曹 *ts'u*, *ts'āu*, the two judges in a criminal court ; all (轈 136 *d*, 72, 7).

tripled——

森 *shăm*, *shăn*, many trees.

quadrupled——

This is found in 囿² (146), an old form of 囿² *yau*, *yu*, a park.

128——

开 (干干) *kin, chien,* level tops, probably the same as 山开 (85), the name of some flat-topped hills. This cannot be 89 *d*, because 89 (午) is not level on the top. It is a common phonetic, of very variable sound, as in 妍 *in, yen,* pretty (57), 枅 *kăi, chi,* joists, or lintels (127); 羿[2] *ngăi, i,* feathers ruffled by the wind (209); 開 *hoi, k'āi,* to open (122, 122 *r*. Otherwise written 閞, 閂 a shut door, and two hands, 63, opening it); 刑 *ying, hsing* capital punishment (33). In the last perhaps 并 (𢍏 , 14 *d*), *p ing,* to follow one another, is phonetic, which character is formed by association of ideas, as indeed 枅 also might be.

contracted——

于 From this, it is supposed phonetic, comes 爰 *ün, yüen,* to drag (132, 37). 爰 (155 *p*) is another form of 爰 .

129——

氷 (冫) *shui,* water. This is one of the commonest radicals, usually written on the left side of the character, thus 氵 . It is phonetic in a few cases. Derivatives requiring notice here are :— 泳 (168), 羨[2] (179), 法, (27, 59—see 284), 泉 (263); 汞 (59, 63), 次 (110), 雨 *yü,* rain (1, 86), from which come 雲[2] (72, 183), 雪 (37), 雷 (146 *t t*), 霈 (198, or 252 *c*), 靈 (72 *t h*) 霍 (239 *d*), 霸 (257, 138); 沓 (曰 , 72, 7) *tāp, ta,* the murmuring of water; 汞 *hung,* quicksilver (88 *phc*); 衍 *in, yen,* to spread as a flood (49, 49 *r*); 汨 *mik, mi,* the name of a river (said to be from 冥 *c, phc,* 136); 屎[2] *niu, niāu,* urine (75, 112 *i*);

石水[2] *lai, li*, to ford on steps (45, 73); 仌水 *nik, ni*, to drown (14) now written 溺; 汙 *ts'ău, hsiu*, to swim (91); 盥 *kun, kwān*, to wash the hands (222, 153); 桼 *ts'ăt, ch'i*, lacquer, gum from a tree (127, and probably 16, the same as next); 黍 *shü, shu*, glutinous millet (165, and the *Shwoh-wan* says, 雨 *phc*, but the *Phonetic Shwoh-wan* says 入水 "put into water"), from which come 黎 *lăi, li*, shoe-makers' paste (利 *phc*, 33), and 香 (𥑮, 72, 1), *heung, hsiang*, fragrant.

For words which seem to follow this, but do not, see 63 (暴[2]) and 112 *i*.

placed sideways——

This occurs in 鼏 *ün, yüen*, a gulf (川 the banks, 10 *d*), whence 肅, (37, 83); 益 *yik, yi*, accession, gain, advantage (153); and 顯, an old form of 頁 (94, 94 *r*, 233, 18). It is **contracted** in 谷 (72), and 酉 (220), to 丷 (17).

doubled——

氺水 *chui*, waters. This is found in 㳄 *lău, liu*, to flow, an old form of 流 (91 *i*), and in 㳄 *ship, shê*, to wade across, an old form of 涉, (94, 94 *r*).

tripled——

淼 *miu, miāu*, much water, the same as 渺.

130——

火(灬) *fo, hwo*, fire. This, like the last, is a very common radical, now often written 灬, at the bottom of the character. The original form represents flames rising up and converging. The tail

of a fish, and the tail of a swallow (275, 298), are represented in the same way. It is what we should call "a dove tail." The four dots also represent the feet of animals, as in 268, 276, 284, 285, 287; and in 無 they are a contraction of 林. 𤇾 is a contraction of 𤇾, and 惠 is a corruption of 需, and 煞 of 殺.

Hwo is rarely phonetic. It seems originally to have rhymed with 水 (139). Important derivatives are:—灰 (灵, 37), 炭 (85, 45), 災 (48, 1), 庶 (66, 22 *d*), 焚 (127 *d*), 爨 (222, 149, 25, 127 *d*, 63), 烕 *mit*, *mieh*, to extinguish (170, 1); 炎 *chïm*, *chïān*, warmth, (89, 1) *phc*; 炙 *chik*, *chih*, to roast flesh (203); 疾 *ch'ăn*, fever (118, 1); 焱 *yăn*, *ngăn*, to broil (184, supposed to be phonetic); 煩 *fān*, feverish in the head (233, 18); 然 *in*, *jān*, to kindle (203, 131), now used as an affirmative; 焦 or 燋 *tsiu*, *chiāu*, scorched (239 *t t*, *phc*); 炅 *kwing*, *chiung*, manifest (136); 耿 *kăng*, long ears (a sign of) brightness (195, and 炯 *c*, *phc*); 閔 or 黽 *lun*, *lin*, fire, fiery, (122, 122 *r*, 12) *phc*; 狄 *tik*, *ti*, northern savages (131. Here 火 may be a contraction of 亦, 赤, or 束, phonetic); 羔 *ku*, *kāu*, a lamb (195. This is supposed to take its sound from 照, *i.e.* primarily 刀, contracted); 秋 *ts'ău*, *ch'iu*, the time of ripe grain (165), also written 穐, (297, 130) *phc*; 隼 *tsun*, *hsin*, embers (隹 *phc*, 37, 83, 1, 47); 麃 *piu*, *piāu*, an elk (277, 票 contracted phonetic, see below); 烹 *p'ăng*, to cook (亨, 16, 73, 137).

In the modern way of writing the following, the form of 火 has disappeared:— 光 *kwong*, *kwāng*, light (兟, 14), also written 炗 (22 *d*); 赤 *ch'ik*, *ch'ih*, the colour of fire (夳, 59);

尉 (75, 12, 37, 1); 票 *piu, piāu*, fire flying up (要 *c phc*, 222, 206, 二 or — ancient 上, and 火, making the old form 㷭), contracted phonetic in 熛; 宋 or 深 *shăm, shăn*, deep (穴, 175, 37. Perhaps the radical meaning is "to seek," with a light in the hand in a cave, the same as 探 *t'ām, t'ān*. The *Phonetic Shwoh-wan* says it is the original form of 埃 *tăt, tu*, a flue, or vent); 叟 *său*, an old man (叜, 82, 37. This ought also to mean "seek," the same as 搜 *său*); 关 (耏, 63); 丙 (163, identified with 灾 in the *Phonetic Shwoh-wan*); 寮 see below.

doubled vertically——

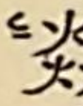
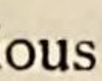
炎 *im, yen*, flames. This is both a phonetic and a radical. In the following it is a radical :— 欻, *făt, hu* or *ch'wa*, to blow up a fire (110); 黑 *hăk, hê*, black (罨 224), whence 黨 *tong, tāng*, old and black (82, 73, 17), now used for 攩, and 熏 *făn, hsün*, smoking (84); 㷻 (翥, 55, 55 *r*), and 舜 (舞, 30); 焚[2] *yui, jui*, pointed (45), from 炎 *im, yen*, with the same meaning (33); 寮[2] (燎, 136, 84).

The *Shwoh-wan* makes this contracted phonetic in 熊 *hung*, a bear (156, 203, 31 *d v*), but the *Phonetic Shwoh-wan* makes 烘 contracted phonetic.

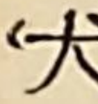
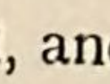
doubled horizontally——

炏 This occurs in 燮, *sip, hsieh*, great ripeness (183, 1, 37), phonetic in 燮, *sip, hsieh*, harmony (72); 赤赤, *hak, ho*, a red blaze (炎炎 59 *d*); and 勞 *lu, lāu*, labour (exerting strength, 34, under a cover, 25, and a blazing heat), which however is referred to the following.

tripled——


im, yen, glorious fire, flames. From this comes 
shăn, fulness, abundance (127); and it is considered the same as
, in
(hwing) wing, yung, light in a dwelling (25. The *Luh-shu-ku* makes this follow 24, which might be phonetic), contracted phonetic in
,
, &c.

131——


hün, ch'üan, a dog. Confucius is said to have remarked on the striking likeness of this character to a dog. It may have been more like the animal in his day than it is now. This is a common radical, and phonetic in a few words, as 
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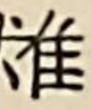
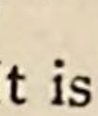
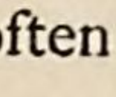
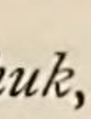
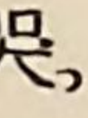
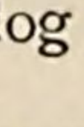
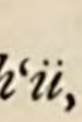
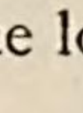
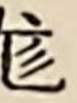
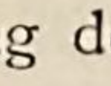
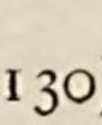
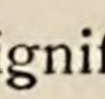
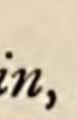
, and perhaps
or 
ngăi, i, a sort of bird (239), which is very doubtful. It is often contracted to 
on the left side of the character.

The following are derivatives:— 
făi, fei, to bark (72);
huk, k'u, to howl, to weep (72 *d*);
put, po, to run like a dog (
, 4); 
tăt, tu, to rush out (175); 
fuk, fu, to crouch (14);
ch'ău, the scent of a dog's nose (193); 
kwik, ch'ü, the look of a dog (155);
ngăn, yin, snarling dogs (243); 
mong, māng, a long-haired dog (47); 
mong, māng, a hunting dog (84 *q*); 
in, jān, dog's flesh (203), phonetic in
(130); 
im, yen, satisfied (with dog's flesh, 
phonetic and significant, 72, 1), whence
im, yen, hampered (45); 
hin, hsien, to cook and offer up (a dog, or dog-soup in sacrifice, in a cauldron 
, 269, adorned with figures of tigers, 191. It is curious, however, that the soup is made from lamb,
, 179);

狄$_2$ (130); 類^2 (粨^2 *phc*, 178, 233, 18); 獸^2 (295); 尤 *yău, yu*, excess, strange, surprising (犭 . The *Phonetic Shwoh-wan* regards this as a modification of 犬 , and equivalent to 猶 , which originally meant a creature like a dog, of a very suspicious or doubting nature. See 37 and 6).

doubled——

犬犬 or 狄 *ngăn, yin*, dogs fighting, whence 獄$_2$ *yuk, yü*, a criminal court (72, 183), and 猶狱 *sze*, a criminal judge (218 *phc*).

tripled——

猋 *piu, piāu*, dogs running.

132——

爫 (爪) *chāu*, the hand in the act of seizing, to clutch, claws. Compare 37, 63, 222, and 叉 (1 e). This is supposed to be phonetic in 舀 *iu, yāu*, to clean out or empty a mortar (204). It is a radical in the following :— 受 *p'iu, p'iāu*, pulling down with the hands (37), whence 受^2 *shău*, to receive, giving and receiving (25. The *Shwoh-wan* says 舟 contracted phonetic, 192), 叟$_2$ (6 *phc*), 爰 (128 *c phc*), 鬍^2 (80, 24), 爭 (5), 雪 (88), 孚$_2$ *liit, lieh*, to hold with the fingers (1), 爯 the same as 爰 , and 敔 (22, 72) old form of 敢 , see *72 d*; 孚 *fu*, to brood (91. Compare 166); 妥 (14, 87); 妥 (57); 采 (127); 采^2 (165); 爯 (86, 12); 糸糸^2 *hăi, hsi*, to bind, to tie on to (187 *d*), old form of 系^2 , phonetic in 奚 (59); 率 (80 *t*), old form of 繻 or 鬱^2 *liin, lwān*, confused, to endeavour to put in order—a word like the English "unloose," which might be taken as the opposite of "loose"; 爲 (287).

爵 (300) is not connected with this, nor is 舜 (55, 55 *r*), or 愛 (110 *r*, 93). 覓 (155, 18) is a vulgar form of 覛 or 覓 (168 *r*).

reversed——

ㄘ *cheung*, *chāng*, to take hold; the palm of the hand. This is supposed to be the correct way of writing the surname of Mencius' mother—ㄍ *Cheung*, *Chāng*.

placed sideways——

ㄈ This is found in the modern form of 𠂤, *i.e.* 印 *yăn*, *yin*, to seal (40), which reversed is 𠂢, or 抑, see 40; 虐 *yeuk*, *nüeh*, to outrage (虘, 191, 14); 𧰼 *pu*, *pāu*, to praise (𠂢 *phc*, 166 *a*); and 鼻, old form of 265.

Number 222 is a combination of this and its reverse, ㄈㄐ.

133——

乁 (乀) *iu*, *yāu*, crushed down, the head bowed down. This is a modification of 59, similar to 60. It is a phonetic, and some of its derivatives have a final *k*, as 沃, *yuk*, *wu*, to irrigate (沃, 129, 84 *d*). It is a radical in the following:— 喬 *k'iu*, *ch'iāu*, tall and bent (where this, or 高 *c*, 16, 73 *d v*, 24, may be phonetic): 奔 *păn*, to run away, also written 奔 (84 *t t phc*); 幸 *hang*, *hsing*, by good luck, contrary to one's fears or deserts (夲, 89, 26); 走 *tsău*, to run (with the head bent forward, 𠂤, 94), one of *K'anghi's* radicals. The character 笑 *siu*, *hsiāu*, to smile, to laugh, is one of those which puzzle the student. Bamboos (50 *d*) bent down with the wind are often very graceful and beautiful, but the idea of their

laughing is rather too poetical. Other forms of it, 笑 (131), and 笑 (59), given by the Editors of the *Shwoh-wan* are not much easier to explain.

134——

壬 (壬) *yăm, jăn*, to sustain, to bear ; the ninth of the ten cyclical characters. This character is probably a derivative of 工 (88), "work," like 巨², 巫 , 臣 , and 亞'; and the middle line denotes the person doing the work intended, whence 任², to bear or impose responsibility, 妊², pregnant. It is phonetic in these and several other characters ; but not in 孕 (132, 14, 87).

135——

凶 (凶) *hung, hsiung*, disastrous, unlucky. This is apparently 乂 (39, *i.e.* 交) 凵 (26), "crossing a pit." It is phonetic in 匈 , 胸 , or 胷 *hung, hsiung*, the chest (35, 203) ; 兇 *hung, hsiung*, a man of terror, a murderer (18), where it is also significant ; 㚔 *tsung*, to gather up the feet as a bird in flying (55). It is a radical in 酗' *ü, hsü*, intoxication (220).

In 离 (280) and 禽 this form is only a contraction of 囟' (206) " head."

136——

日₂ (㊀) *yăt, jê*, the sun, day. This is phonetic in a few words besides 暑₂ (87, 129). It is a common radical. Derivatives to be noticed are :— 冥 (24, 105) ; 昏₂ (129) ; 是² (94, 1), whence 𣅀 *sin, hsien*, to be few (81, 4) ; 昊 (130) ; 昏² (84, 130) ; 𣅀²

(84, 130 *d v*); 莫 (84 *q*); 杲, 杳, and 東 (127); 普 (59, 1) *d*; 昔 (暫, 286); 曇 (99, 1, 86, 129); 暴² (63, 162, 178); 春 (84, 1, 84 *d*); 昜 (1, 109); 旦 *tān*, dawn (1), phonetic in 亶 (16, 73 *d*), and radical in 倝 *kon*, *kān*, dawn (212 *c phc*), whence 朝 (𦤲, 192 *phc*), *chiu*, *chāu*, morning (also written 鼂, which originally meant a reptile, and 晁, 210 *phc*); 暨 *ki*, *chi*, the sun just appearing (110 *r phc*, 143, 31); 早 *tsu*, *tsāu*, early (昊, the morning sun appearing above the helmet, 148, or as high as to be seen over the head of a man), a radical in 卓, (31), and phonetic in 草 *ts'u*, *ts'āu*, grass, originally an acorn used as a black dye (86 *d*), now contracted in this sense to 皁² or 皂²; 旬 *ts'un*, *hsün*, ten days (𠀋 or 𠀋, from 𠀋 "a few," 35, 12. Note, 勻 and 羣 read *k'wing*, *ch'iung*, are both the same as 𠀋 in the sense of loneliness, a sense which belongs strictly to 𠂤 *sun*, *hsün*, 17, 44, where 𠀋 is phonetic. The sound *k'wing* belongs primarily to 𠀋 only); 㫐 *iu*, *yāu*, looking out for a companion under the sun (31); 昆 *kwăn*, together, those of one class collected together under the sun (31 *d*); 昊², originally written 昦² (𠂇 *phc*, 59, 17) *hu*, *hāu*, the sun shining forth; grand, glorious, the same as 顥², 皓², 皜², where there is a reference to white light and to white hair, which is a "crown of glory"; 昌 *ch'eung*, *ch'āng*, excellent words (昌, 72, 7); 𠀋明 *ming*, bright (138. The *Shwoh-wan* gives this as primarily 朙, the moon shining through a window, 219; but usage is in favour of 明); 昏 *făn*, *hwăn*, sundown (96, also written with 160, which would be phonetic); 晝 *chău*, day, the time of daylight

(37, 83, 12. The idea here is the same as in 畫₂, "limits"); 昱, *yuk, yü*, to-morrow (59, 1); 晻₂ *ngāp* or *hin, ya* or *hsien*, manifest, minute (晻, silk, 187 *d*, in the light of the sun); 晉 *tsun, chin*, to come forward, or out again, as all things do with the returning day (晉, 182 *d*); 昶 *ch'eung, ch'āng*, a long day, everlasting day (168); 退 to retire (49, 94, 55—whether like the sun, or from the light of the sun, is not apparent); 間, correctly written 閒 (122, 122 *r*, 138).

For characters which seem to follow this but do not, see 72, 73, 74, 137, 143, 246.

tripled——

晶 *tsing, ching*, pure light. From this are formed— 星 *sing, hsing*, stars (84, 87); 曑 *shăm, shăn*, Orion (14, 47); and 晨 *shăn, ch'ăn*, Scorpio; also 曇₂ *tip, tieh*, to pile up (曇. The *Shwoh-wan* observes that 㝵 is also made from 多 many. Compare 56 *d*), now written 疊₂ (146 *t t*).

137——

日 (㠯). This is to be distinguished from the last, from 曰₂ (曰, 72, 7) *üt, yüeh*, to say, and from 冃² *mu, māu*, a cap or cover (25, 12). It is not found alone, but it occurs in 亯 *hăng* or *heung, hsiang*, to offer up acceptable sacrifices for spiritual beings to enjoy, the upper part of which is a contraction of 高 "high." See 73 *d v*. The *Shwoh-wan* says this figure represents the prepared offerings brought forward— 進 熟₂ 物₂ 形. We might derive it from 73, □, with something inside. Then a

superabundance of the good things is indicated by an additional line (2) in 富₂ *fuk*, *fu*, fulness, phonetic in 福₂ *fuk*, *fu*, happiness, &c. From 富₂ contracted comes 畐₂ *tāp*, *ta*, a full answer (not in words but in gifts, 合₂ *phc*, 51, 72), and from 亯 , 享 (235). In the *Shwoh-wan* 亯 has a third pronunciation, *p'ăng*, which is now represented by 烹 *p'ăng*, to cook (130).

138——

月₂(𠙵) *üt*, *yüeh*, the moon, month. This and 肉₂ (203), are perplexingly like each other in old writing, and also in modern when in combination. When the two are distinguished in old writing this is made 𠙵 , nearer the shape of the half moon. Number 56 is said to be the half of this appearing in the " evening." This is a radical, but not nearly so common as 203. It is phonetic in 跀₂ , 刖₂ , 耽₂ , 抈₂ , in the *Shwoh-wan*. The root-meaning of the word (*ngüt*) seems to be " cutting of " or "defect." Important derivatives are :— 明 (136) ; 望² (196, 14, 87) ; 有 (37) ; 霸, *p'āk*, *p'a*, the first appearance of the new moon (1, 86, 129, 257) *phc* ; 閒 *kān*, *chien*, chinks in a door letting in moonlight (122, 122 *r*) ; 朔, *shok*, *sho*, the new moon (89, 26) *phc* ; 朗 *long*, *lāng*, bright (235 *phc*) ; 期 *k'i*, *ch'i*, occasion, stated time (205, 64) *phc*.

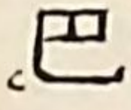
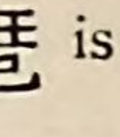
朝 is not from this (212 *c*, 136, 192 *phc*).

doubled——

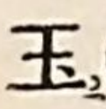
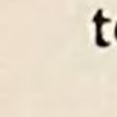
朋 *p'ăng*, friends. This is the modern form of 299, in this sense.

The phœnix is the symbol of friendship. For 𦥑 see 228.

139——

 巴(巳) *pa*, a reptile, a fabulous snake that eats the elephant, probably supposed to exist in the wild regions of Sze-ch'wān, hence the name, Pa. This is a common phonetic.  琶 is from 272 contracted.

140——

 玉(王) *yuk, yü*, jade—three jade-stones united by a string or bar (46, 2). The dot in the lower corner is a later addition intended to distinguish this from  王 *wong, wāng*, king.

Here one form seems to have three distinct uses. Probably that for "jade" (**a**) is the oldest, then came (**b**) its use for intercalary moon in 閏 *yun, jun*, and finally (**c**) *wong, wāng*, king.

(**a**) 玉 *yuk* is a common radical, and it is phonetic in several characters, as 頊, 鈺, 昱 (208). From this come 寶 *pu, pāu*, precious (82, 232, 181 *phc*); and 弄 *lung*, to play with (63), whence 弄 (50 *d*).

(**b**) In 閏(閠 *c phc*, 122, 122 *r*, 12), the three cross strokes (46) seem to represent three years after which it was supposed there must be one (2) intercalary moon. This is phonetic in 潤 and several other characters.

(**c**) 王 *wong, wāng*, is to be distinguished from 生 *wong, hwāng*, vegetation (84, 1, 87), the common phonetic. The form 王 appears only in three cases in the *Shwoh-wan* as a phonetic, viz. :— 皇 *wong, hwāng*, angust (193 *c*), 翌 *wong, hwāng*, feathers used in decorating the heads of dancers (209), and 迋 *wong*,

wāng, to wander (49, 94). They say the character is made from 𠂤 (46) representing the three powers or departments of nature, "heaven, earth, and man," and 丨 (2) uniting them. I should say that it is more likely from 土 "the soil," and 一, "one," *q.d.* lord of the soil; and that it is phonetic in 生 (84).

doubled——

玉玉, *kok*, *chio*, a double gem, or ornament of jade. From this come

班 *pān*, division of gems or symbols of office (玒 , 33, or 分 *c phc*), and 琿, *fuk*, *fu*, a gemmed bow-case in a carriage (231).

141——

主(坐) *chü*, *chu*, a lamp with the flame rising up. Compare 3. This character, in the sense of "lord," is now inseparably connected with 王, "king." Its history, like that of the latter, is obscure. It is a common phonetic. The radical idea of *chu*, a lord, is said to be in 𠹷 *chu* (84, 215), raised above all other people.

142——

玄(畜, 畜) *üin*, *hsüen*, a dark hue. This is made from 入, 16, "to put into" (the dye pot), and 幺, 80, two cocoons of silk. It is a common phonetic. The second old form without the dots is sometimes used, as in 弓糸, for 弓弦 *in*, *hsien*, a bow-string, but the phonetic power is the same. As a matter of fact 糸 or 畜 is an old form of 187, "silk." The two dots refer to the colour. This character is phonetic in 牽 *hin*, *ch'ien*, to lead an ox (24, 124); but it is a radical only in 率, (279), and in 畜, *ch'uk*, *ch'u*,

to rear, to collect in the field (146), where it may refer primarily to the cultivation of silk-worms.

doubled——

玄玄 *ün, hsüen*, black. This is now confounded with 茲玄 (84 *d*, 187 *d c*), and read *tsze*.

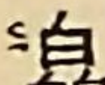
143——

白₂ (白 , 皁) *pāk, pai*, white. On the derivation of this character, see 16. It seems to me to be a modification of 𠙵 "a cocoon" (28), like the last. The importance of silk to the inventors of Chinese writing is very apparent. This is a phonetic. The *Shwoh-wan* derives 百, *pāk, pai*, a hundred (1) from 自² (193) contracted, but the *Phonetic Shwoh-wan* decides against this, and in favour of the more natural view, that 白₂ is phonetic. If our derivation of the primitive is correct, then it is doubly significant as well as phonetic in 帛₂ *pāk, pai*, plain white silk (83). Compare 素² (271, 187). Other derivatives are :— 皂₂ (31); 泉₂ (81 *d*); 臭 (59); 皋 (59, 22); 皃² *māu*, appearance (18), usually written 貌² (225), or 貎², where 豹² contracted is phonetic; whence 覓² (17) and 覕 (211); 敫₂ *yeuk, yo*, a bright, open landscape (from 放², 107, 37, 41); 皙₂ *ip, yeh*, white flowers (84 *d*, 271, 1, 44); 皇₂ *muk, mu*, fine fibre (81, 47); 緡 *min, mien*, the continuity of fibres or thread (83, 5, 187). 樂₂ (289) is not from this.

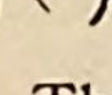
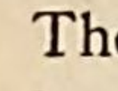
doubled——

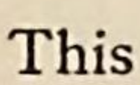
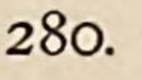
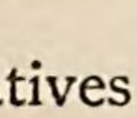
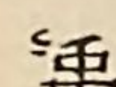
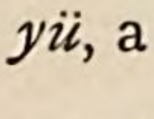
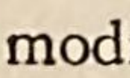
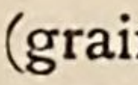
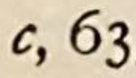
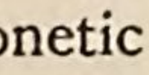
皕 This occurs in 百百, *pik, pi*, two hundred (1), whence 奭 (59), and 衋, *hik, hsi*, wounded feelings (37, 83, 1, 153, 1).

tripled——

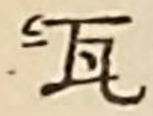
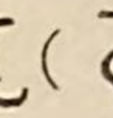
 *hiu, hsiāu,* manifest.

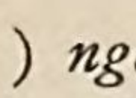
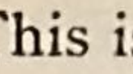
144——

 () *yău, jău,* a beast's foot treading (, *jău*) on the ground. The outer part is  (21) phonetic, and the inner part is the paw, which may be compared with 29, and also with *227*.

This is used as the lower part of many characters for animals, as in 280. The original form of 295 probably followed this. Other derivatives are :—  *yü*, a female monkey (207—compare *287*); *yü*, a reptile (, 188 *c*);  *sit, hsieh*, an insect, a weevil (206, modified for the head), from which comes  *sit, hsieh*, to steal (grain, 178, 175, 22 *d*); *mān, wān*, a sort of scorpion ( *c*, 63, 206 *c*, 188), used for "ten thousand," "many," and as a phonetic with a vowel-ending (*e.g.*  *lăi, li,*  *māi.* The final *n* does not seem to belong to the class, but there are traces of a final *t*); *fei*, a quadrumanous animal (222 *d*, 206), also called  , *fei-fei;* and  (206 *a*) a modification of the last or of , contracted phonetic in  (55, 55 *r*).

145——

 () *nga, wa*, baked earthenware, tiles, &c.

This is a radical ; and also phonetic in a few words. In  *lip, lieh*, the sound of walking on tiles, (252 *c*, 59) is supposed to be phonetic. The character  is evidently a misprint in the *Shwoh-wan*, copied into subsequent dictionaries, for (14, 14 *r*, 175, 75, 37).

146——

田 (田) *t'in, t'ien*, field. This is a radical ; also phonetic in a few words. Derivatives are :— 男 *nām, nān*, a male child (useful for field-work, 34) ; 里 *li*, the country, a mile (87) ; 黃 *wong, hwāng*, yellow (芠 *i.e.* 光 *c phc, 22 d*, 130) ; 廛 *ch'in, ch'ān*, a division (17) of rural land (87) for one family (66) ; 苗 *miu, miāu*, young grain (84 *d*) ; 當 *tong, tāng*, the valuation of fields, (82, 17, 73) *phc* ; 奮 *fǎn*, the effort of a bird to rise from a field and fly (59, 239) ; 畾 (122, 122 *r*, 1) ; 畺 (18, 55) ; 畜 (142) ; 畫 *wāk, hwa*, to draw boundary lines (37, 83, 12, 12 *p*) ; 畢 (230) ; 番 (227).

For characters having this form, see 137, 206, 207, 250.

doubled——

畕 *ch'ǎn (Shwoh-wan, keung, chiang)*, comparison of fields ; whence 畺 *keung, chiang*, boundaries (46), a phonetic.

tripled——

畾 *lui, lei*, thunder among the fields. It is doubtful whether these are fields at all. This is one of the ways of representing thunder, 雷 —see 74 *d*. It is an important phonetic, and subordinate to it is 纍 or 累 *lui, lei*, to involve (187). It is now also written instead of 136 *t t*, in 虆.

quadrupled——

畾畾 The same as 畾 . The largest word in the language is 雷雷 *ping*, the sound of thunder. It has 52 strokes.

147——

由 (由) *yău, yu*, the source or origin, through. This is found in the *Shwoh-wan* only in the compounds, where it is mostly phonetic.

But most likely the primary intention of the symbol was to represent the sprouting of fruit or seed, also written 𠦂 (79). Compare 250. In 𠂤 *p'ing*, an expression of urgency (44), its use is metaphorical.

148——

甲 (𠘨) *kāp, chia*, a protecting cover ; helmet ; finger nails ; the first of the ten cyclical characters. This is a common phonetic. It is a radical in the following :— 𢦏 , now written 𢦚 *yung, jung*, armour (67, 1) ; 昌 , now written 早 *tsu, tsāu*, the sun appearing higher than the head, early, whence 皁 (31) ; 卑 *pi, pei*, sinister, mean (37 *r*).

149——

冂 (冂) This stands for the pot or boiler in 爨 *ts'ün, ts'wān*, a furnace (222, 25, 127 *d*, 63, 130). It is said that 缶 (18) was once used here. From *ts'ün* contracted come 𦥑 *k'ung, ch'iung*, the handles of a vase (269 *c*) ; and 𤔔 *yăn, hsin*, a sacrifice of blood ; to smear the cracks in a sacrificial vase with blood (220, and 分 *phc*, 17, 33), also written 衅 (153, 1, 124, 17). The forms 墨 , 黽 , and 鼏 or 鼒 *mi, wei*, are supposed to be later modifications of 𤔔 , as they are not found in the *Shwoh-wan*. *Wei-wei*, "unwearied," is a classic expression, but the correct way of writing it is doubtful.

150——

毌 (𣏌) *kun, kwān*, to connect things by running a string or a bar through them ; to penetrate ; through. The common form 貫

with cowries (232) under it, has the same sound and meaning; whence 實₂ *shăt, shih*, rich (82), to be distinguished from 寔₂ *shik, shih*, to stop, where 是² is phonetic. Another derivative is 𤔔 *lu*, to seize (34, 191 *phc*).

Similar forms are 串' (92 *d*), and the modern character 𠂤 *ch'ān, ch'wān*, a skewer.

151——

弗₂(𢀛) *făt, fu*, to dash, twitch, or sweep; not. The vertical strokes are 4, and 4 *r phc*, and the crooked one is either 36, denoting difficulty, or 229 *c*, a thong or cord. This is a common phonetic. When meaning to dash or brush it is written 拂₂(113).

152——

冊₂(𣗥) *ch'āk, ch'āi*, a bundle of documents, commissions, records, &c., also written 𥫱₂(50 *d*) and interchanged with 策₂(189). This is a phonetic; and it is a radical in the following :— 嗣² *tsze*, inheritance (72, "mouth," the title to the inheritance was proclaimed, 𠂤司 *phc*, 14 *p*, 72); 𠂤刪 *shān*, to erase (33); 𠂤典 (64); 𠂤扁 (122).

153——

𠂤皿(𥁕) *ming*, a dish. This is phonetic in 盂² *mang*, eldest son (91), an antique form of which is 𠙵 , the same as 166. It is a common radical, from which the following are derived :— 益₂ (129 *p*); 𠂤盈 (36, 54); 盍₂ or 盇₂(59, 27, or 59, 1); 盜² (110, 129); 盥² (129, 222); 𠂤簋 (50 *d*, 143, 31); 𠂤蠱 (188 *t t*); 盍² *yau*,

yu, a small basin, (37, 72) *phc*, whence 酉盍 *hoi*, *hāi*, gravy (220); 盧 *lu*, a dish for food (皿虍 *lu*, a jar, 191 *phc*, 249); 盌 *wăn*, benevolent, genial (feeding a prisoner, 73, 14); 盡² *tsun*, *chin*, empty, exhausted (隶 "ashes," 37, 83, 1, 130. The phonetic is 聿 , 47); and 血 (皿 , 1) *hüt*, *hsüeh*, blood, which is another important radical. As a phonetic 血 has a final *t*; 洫, 侐, &c., read *hwik*, are irregular. Important derivatives are:— 監 (臥 , 196, 14) *kām*, *chien*, to look down upon, inspect (from 臣人², an official person enjoying "otium cum dignitate"—looking down on the earthly vessels and their contents; but they say 血 here is a contraction of 血罟 *phc*, 204, 14. Compare 臣臨 , *72 t t*), phonetic in 鹽 *im*, *yen*, salt (201 *c*, 178 *po*); 盡 *tsun*, *chin*, secretion, saliva (see above); whence 衋 *hik*, *hsi*, wounded feelings, (143, 1) *d*, *phc*; 膿 *nung*, pus (222, 224 *c phc*. See 206), now written 月農; 盩 *chău*, to strike and draw blood (59, 89, 1, 37, 41), whence 斁² *lai*, *li*, bent, perverse (幺 , 80, here said to be a contraction of 弦).

154—

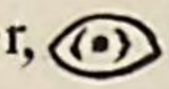
且 (且) *tsü*, *chü*, an altar, to offer on an altar; the same as 俎 *cho*, *tsu* (32). This is formed from 19. It is used as an expletive or conjunction, and read *ts'e*, *ch'ieh*. It is a common phonetic, and subordinate to it are— 虘 , *ts'o*, tigerish (191), and 查 *ch'a*, a barrier, a raft (127); used for "investigate," and often wrongly written 查 .

155—

目₂ (目 , 囧 , 囧) *muk*, *mu*, the eye. The "nose," 193, the

"head," 233, and the "face," 256, have an absurd resemblance to this, but they are not derived from it, nor is 232. This seems however to be part of 259. It is a common radical, not phonetic in any character in the *Shwoh-wan.* Derivatives are— 眉 or 𥄉 (15 *dv*, 4); 省 or 𥆹 (84, 4); 𥉐² (84, 130); 相 (127); 艮 or 𠂤 (31); 眞 (131); 叟 *hüt, hsüeh,* to beckon with the eyes (37, 41), whence 𡍮 *hün, hsüen,* staring (59), and 𡍮 *hwing, hsiung,* to institute a search for (14, 175), originally read *hün, hsüen,* and contracted phonetic in 𠬜 (63); 看 *hon, k'ān,* to look (shading the eyes with the hand, 113), also written 𠦂 (212 *c*, 136) *phc*; 𥊢² or 𥊢² *yui, jui* or *wei,* deeply intelligent (叡 to bore through, 108, 37, 谷, a valley, 214, or 容 a gulf, deep); 𥈔 *āu, yāu,* deep-sunken eyes (175. Compare 161 *r*); 冒² *mu, māu,* covering the eyes, blindfold (25, 12, phonetic in 𠙵², see below); 直₂ (22, 8,—see below); 眞 (14 *i*, 8, 64 *c*); 旬² or 眴² *iin, hsüen,* the eyes blinking (35, whence 𥉐 , see below); 見 *kin, chien,* to see (18), whence 𧾷 (171), 覓₂ *mik, mi,* to seek (覓₂, 168 *r, phc*), and 𡥈 *tak, tê,* to get (37, 1), now written 𠬜, and 得; 首₂ *mit, mieh,* sheeps' eyes, slanting eyes (179 *c*), whence 𦉪 *fun, hwān,* a wild goat (244 *c*—phonetic in 寬), and 𣏌₂, &c., see below.

placed sideways——

田 This seems to be the natural position of the character,  , as in the third old form; whence 𥆹₂ *muk, mu,* an old form of 目坴₂ (84, 59); 𣏌₂ *mit, mieh,* wearied eyes (67, 1, 14. The *Phonetic Shwoh-wan* says 伐₂ *phc*); 𥉐 *mung, măng,* dim eyed (蒙 , from 旬² ,

see above), phonetic in 夢² *mung*, *măng*, obscure (蓼 , 56), 寱² *mung*, *măng*, to dream (臘 , 82, 118, 1), &c.; 眾₂ *tāp*, *ta*, eyes meeting, or following one with the eyes (尾 *c*, *phc*, 112 *i*); 睪₂ *yik*, *yi*, to scrutinise as an officer does a criminal (59, 89, 1); 睘 or 睘 , *k'wing*, *ch'iung*, a look of awe (originally read with a final *n*— 袁 or 衷 *c phc*, 238. Compare 睪 , 136, and 睘 above); 眾' *chung*, many (people, 14 *t*, under the eye); 曼' *mān*, to prolong (from 冒² , said to be phonetic, and 37; but the final *n* is certainly not from 冒² , 冃² , or 冃² , which might have a final *k* as in 勗₂ , or *ng*, as in 冢 —see 25); 悳₂ (93); 憲' (82, 114, 93).

For characters which have this form, see 39 *d h*, 291, and 300.

doubled——

眗' *kü*, *chü*, to look right and left. This is an important phonetic which takes its radical meaning into many of its compounds—the look of a bird, 239, the look of fear, &c. It also occurs in 覞² *iu*, *yāu*, to look together, whence 霱' *hi*, *hsi*, to stop on seeing rain (1, 86, 129).

placed sideways, doubled——

畾 This is found in 靁' (4), phonetic in 翼' (59).

placed sideways, tripled——

靐 This is found in 翼² , or 翼² (59 *t t*).

靣₂ is an erroneous form of 鹵² (260 *t t*), and of 卓₂ (31, 136, 148).

156——

𠂤 (𠂤) *i*, to go on, to use, by or through. The figure seems to

represent the air or breath having free course upwards, the reverse of *77*. This character is often written 已 (a sort of compromise between *76* and *77*), or contracted in combination to 厶 , resembling *27*, *28*, and *29*; and the latter has 厶人 (14) added on the right in modern writing when used for "by," giving it quite a different appearance. Thus there are four forms:—(a) 厶㠯 , (b) 已 , (c) 厶 , and (d) 厶以 , all of which are used phonetically.

(a). 栺[2] or 耜[2] *tsze, sze*, to put in the plough (127, or 114, 127). (b). 己改 *koi, kāi*, to change (37, 41); 异[2] *i*, to lift up (63). (c). 厶台 (72), whence 厶𠯿 (84, 17); 厶矣 *i*, done; a final expletive, as it were preterit of 厶以 (171); 厶能 *năng*, old pronunciation *noi, nāi*, an animal like a bear (31 *dv*, 203), whence 態[2] *t'āi*, expression (93), &c. (d). 厶似 *ts'ze, sze*, like (冂𠂤 , 14. The modern form has 14 repeated, which would be 冂𠂤冂 ; and it seems as if 以 , *i.e.* 𠂤冂 , was originally the same as 冂𠂤); 苡 *i*, pearl barley made from *coix lachryma* (84 *d*), &c.

This is a radical in 厶允 *wăn, yün*, to consent (18), phonetic in 夋 *ts'un*, gait (55); and 厶牟 *mău*, the low of an ox (124). Such seems to be the best account of these two characters, and, if correct, it confirms the idea here given of the figure as representing breath, as does also 厶台 *i*, joy.

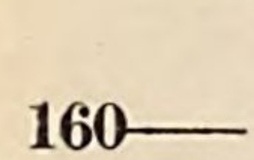
For 宀官 and 厶𠯿 , see 194.

157—

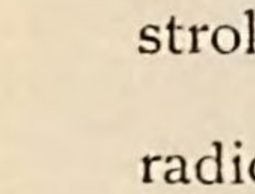
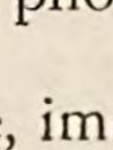
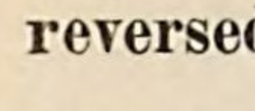
巨[2] (𠀋 , 𠀌) *kü, chü*, a carpenter's square. This is 88, with something like a hand taking hold of it. It is also written 矢𠯿 or 矢巨.

It is an important phonetic, and has the metaphoric meaning of "large."

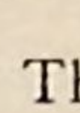
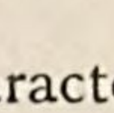
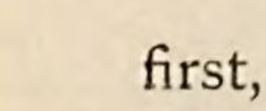
158——


(,) *sze*, four. This is no doubt a modification of four vertical strokes. "Six," 105, is made from the second old form. "Four" is also written . It is phonetic in a few words.

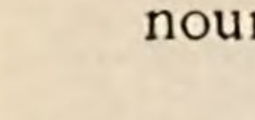
159——


() *chi, chih*, a final expletive, affirmative; now used for  "only." The two lines below "mouth" (72), are said to represent the breath coming up. This is phonetic in a few characters; and it is a radical in  *hing, hsing*, sound, (147, 44) *phc.*

160——

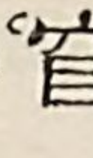
(, ) *măn, min*, the people, the many. The *Shwoh-wan* derives this from  "mother" (57, 17), with some additional strokes for the children. It is a phonetic; and it is used as a radical in  *mang*, vagrant people, immigrants, (8, 16) *phc.*

161——

 *tăt, tu*, coming up; *tit, tieh*, protuberant, in relief, a projection.

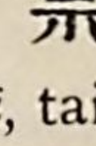
reversed——

 năp, ya, hollow, *āu*, a hollow, a pit.

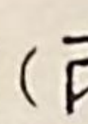
These two characters ought to be old; but they are not found in the *Shwoh-wan.* They were in use in the *T'ang* dynasty. The first, read *tăt*, may be identified with  ; the sounds of the two as verbs may be compared with , , *ch'ut, yăp;* and, as nouns, *āu, tit*, may be identified with , &c.

162——

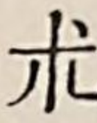
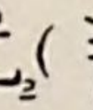
出, () *ch'ut*, *ch'u*, to come up, or out. This is a modification of , 84. It figures the advance of vegetation, one sprout following another upwards.

It is a common phonetic, subordinate to which are *sui*, demoniacal influence (12, 46 *p*), and , or *wăt*, *ch'ü*, tailless, shortened, cramped, bent (75, 112 *i*). It is a radical in  *t'iu*, *t'iāu*, to sell out grain (178, and *phc*, 209, 239); *ngit*, *yeh*, unsettled, disposed to go (193, 127); and in the following, where its shape is now lost:— (, 136, 63, 178); *māi*, to sell (, 25, 39 *d*, 232); *ngu*, *ngāu*, to go abroad (, 107, 37, 41).

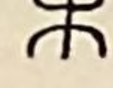
163——

丙 () *ping*, the third of the ten cyclical characters. The *Phonetic Shwoh-wan* makes this the original of , fiery, bright, conflagration, and (82, 130), an old form of the same. The top line is the same as "to ascend," and the rest is fire under a roof (130, 82), contracted. (, 37, 41) *kăng*, to change, in which this is phonetic, is found written . From it come *pin*, *pien*, convenient (14), and (84, 87).

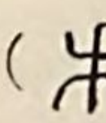
164——

 ( ,) *shut*, *shu*, glutinous millet, requiring the use of the hand (37) to separate (17) the grains, also written (165). This is a phonetic, and subordinate to it is (, 39) *shāt*, *sha*, to kill, also written (20, 37).

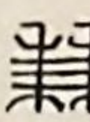
165——

禾() *wo, hwo,* growing grain, with the ears hanging down; seasonable, harmonious. Compare 127. The idea of harmony appears in the characters in which it is phonetic, *e.g.* 和口 (72), 盉 (153), 龢 (50, *72 th*, 152). Subordinate to it is 科 *fo, k'o,* order, measure, department. The following are derived from it as a radical:— 采[2] *sui*, the full ears of grain ready to be gathered (132); 秀[2] *său, hsiu*, richly beautiful (21 *phc*), whence perhaps 禿 *t'uk, t'u*, bald, bare (a mutilation of 秀[2], or else from 18— when a man has passed over a field with his sickle it is bare); 年 (季, 14, 22); 秋 (130); 黍 (16, 129), whence 香 (72, 1); 委 (57); 秉 (37); 季 (91); 稚[2] (239); 秦 (123, 63); 稟 (73 *d*, 16); 囷 *k'wăn, ch'ün*, a round granary (73), contracted phonetic in 麋 *kwăn, chün*, musk deer (277); 穌 *su*, to gather and store grain (275 *phc*).

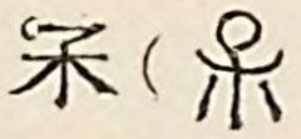
reversed——

禾() *kăi, chi*, a tree bent down at the top and its growth stopped. Strictly, this is a modification of 127. It is phonetic in 稽 *k'ăi, chi*, to continue, succession, investigation (37, 6, 31, 72, 1).

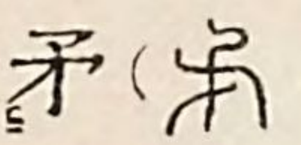
doubled——

秝[2] *lik, li*, straggling, coming in slow succession From this come 厤[2] *lik, li*, to grind (45), 歷[2] *lik, li*, the progress of the seasons, years, cycles (94), &c.; also 兼 ( , 37), phonetic in 廉 *lim, lien*, side apartments (66), &c.

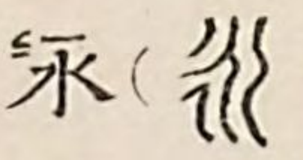
166——

 （，）*pu*, *pāu*, to protect, also written 保. This is made up of 91 and 17, and is primarily the same as 孚 *fu*, to brood (132), the second old form being common to both. It is a phonetic, sometimes written 呆 and sometimes 呆 ; but the latter has no connection with 呆 *ngoi*, *āi*, foolish, a modern character; or with 某 (127).

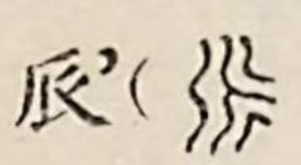
167——

 （，）*mău*, an axe with a very long handle attached to a chariot. The *Phonetic Shwoh-wan* regards 170 as a contraction of the second old form of this, so that 170 and this are really the same word. The waving line indicates the revolution of the axe. Compare the first old form with 斤 , 121. This is a phonetic, subordinate to which are 矛 *mu*, *wu*, strong (41, 37), and 柔 *yău*, *jău*, flexible (127). It is also one of *K'anghi's* radicals, from which comes 矛 *wăt*, *yü*, to bore through with an awl, (24, 16 72) *phc*, a sub-phonetic, the sound of which is irregular in 氄毛 *yung*, *jung*, down of birds (112), written 毸 in the *Shwoh-wan.*

168——

 （）*wing*, *yung*, long, continuous. The figure represents the water channels in the earth, the water (129) being partly hid and partly visible, but going on for ever. This is a phonetic ; and it is a radical in 羕 *yeung*, *yāng*, the continuity of waters (179 *phc*).

reversed——

 （）*p'āi*, the parting of waters; a phonetic, whence 派 (1,531)

or 脈₂(203) *māk, mê*, the circulation of the blood, the pulse ; 覓₂ (155, 18), &c.

169——

瓜(厄) *kwa*, a melon, the radical for *Cucurbitaceæ*. It is a common phonetic, its sound varying from *kwa* to *ku, hu, wa*, &c.

㼌瓜 *u, hu*, a calabash, (59, 44, 1) *phc*, is one of the *Shwoh-wan's* radicals with only one character under it ; and it seems it is the wrong one. It is 瓢瓜 and it ought to be 㼌匏.

doubled——

瓜瓜 *yü*, fruit spreading on the ground like melons ; what the root cannot support, weakly. 瓜蓏 *lo*, is another name for melons.

170——

戊²(戊) *mău*, now read *mu, wu*, the fifth of the ten cyclical characters—supposed to be another form of 167, an axe or halberd. For 戈 and its derivatives, see 67. This is phonetic in 茂² *mău*, luxuriant (84 *d*). It is a radical in 戌, *sut, hsü*, hurt, pitiable (1), which is phonetic in 歲 (94, 94 *r*), and 戚₂(130), whence also 㦰 (57), and 咸 *hām, hsien*, to bite (72), now written 齒咸 in this sense (294), and itself used for "all"; 咸 *shing, ch'ăng*, complete (43 *phc*, 茂² *c*, for the meaning) ; 藏 *ch'in, ch'ān*, to bestow (232).

171——

矢(矢, 矣) *ch'i shih*, an arrow—one of *K'anghi's* radicals. The second old form occurs in 矣已 *i*, the original character for "doubt"

(14 *i*), and in 疑 (91, 94). This is phonetic in 矣 ; 医 *ăi, i,* a bow and arrow case (1, 8), whence 毉 *ăi, i,* the sound of hitting (20, 37), a diseased look, 醫 *i,* to heal (220); &c. Other derivatives are:— 疾 *tsăt, chi,* sudden, (118, 1) *phc;* 矣 (156 *phc*); 短 (215); 射² *shê,* to shoot an arrow (234), the same as 射² (37, 1); 𠂤 *hău,* a target (45), phonetic in 𠂤 *hău,* feudal chiefs (14); 族 *tsuk, tsu,* a flag on the head of a dart, a clan (212); 知 *chi, chih,* to know (*i.e.* to be able to speak to the point, 72), whence 智 (𥘅 , 193, 44, 1), *chi, chih,* knowledge, wisdom; 㦰 *ch'ăn, shăn,* moreover (弓 *c phc*); 規 *k'wai, kwei,* a pair of compasses (155, 18). A **contraction** of this appears in 傷 from 𤯩 , "to wound."

172——

冬 (𡍮) *tung,* winter. The lower part is 32, "ice"; and the upper part is an old form of 終 *chung,* the end (187), 𡍮 , which is phonetic. It figures the end of a piece of silk with a fastening across it. In 牢 *lu, lāu,* it means an enclosure for cattle (124).

173——

疋 (𧾷) *sho, shu,* the foot in motion (94, 74 *c*). 足 *tsuk, tsu,* is the foot at rest (73). This is a phonetic, and subordinate to it are 胥 *sü, hsü,* crab-sauce (203); 疏 *sho, shu,* open, wide apart (91 *i*); 楚 *ch'o, ch'u,* thicket (127 *d*). It is a radical in 旋 *sün, hsüen,* to turn round (212 *phc*). It is also read *p'ăt, p'i,* being used for 匹 , and *nga, ya,* used for 雅 . 蛋² is a vulgar form of 蜑² — 延 phonetic.

174——

皮 () *p'i*, skin. This represents the hand (37) pulling off the skin of a beast (said to be contracted phonetic, 287, which is doubtful). It is one of *K'anghi's* radicals; but it is more common as a phonetic than as a radical. (, 12) *ka*, *chia*, borrowed, false, is evidently from this; and *nin*, *nien*, elastic skin, or leather, is this contracted, whence *nān*, to blush (59, 130); , see next.

175——

穴 (, see 17) *üt*, *hsüeh*, a cave, a den. This is a phonetic, and a common radical. Derivatives to be noticed are:— (131); (, 37, 130); (119); (84, 59, 221, 176) *phc*; *wāt*, *wa*, wide and empty (7 *phc*); or *min*, *mien*, to conceal (193, 25 *d*); *sit*, *hsieh*, to steal (scores, 22 *d*, of weevils, 144, 206, stealing grain, 178, in a vault); *hwing*, *hsiung*, or *hüin*, *hsuen*, to search (a man, 14, over a den, looking , 155, 37, 41), contracted phonetic in (63), and or *tsun*, or *'üin*, *'juān*, soft elastic leather (75, 37, or 174—that may be pulled in opposite directions, , 14, 14 *r*); *ts'üin*, *ts'wān*, to abscond (290).

176——

它 () *t'o*, a cobra, a serpent, now written and pronounced *shê*. This character is a modification of (188) shewing the creature enraged. The head and central parts are the same as those of 297, and of (221). It is much used as a phonetic,

but now interchanged with 90. The *Phonetic Shwoh-wan* places 旅 under this.

177——

宀 (冖) *ch'ii, ch'u,* to separate and arrange things in a store. This is a phonetic with its radical meaning in many of the compounds. It has no connection with 82 or 43. Compare 253.

178——

米 (米) *măi, mi,* grain, cleaned rice. This is a common radical and phonetic. It is phonetic in 粟 *mi,* to cover (25, 39 *d h*), also written 粟 (108), whence 穀 *liu, liāu,* to stitch or fasten with a string (37, 41) ; and perhaps this or 迷*c*, in 類 *lui, lei,* like each other, hard to distinguish (233, 8), and 類² *lui, lei,* kinds (of dogs, 131). Other derivatives are :— 匊 (35) ; 康 (63, 89) ; 料² (116) ; 暴² (136, 63, 162) ; 糴 (162), and 糴 (16), in both of which 翟 (209, 239) is phonetic ; 氣 (111) ; 竊 (175, 22 *d*, 144, 206) ; 粦 (58, 187, 63) ; 粟 *suk, su,* millet (260) ; 穀 *wăi, hwei,* a picul of rice pounded (204, 20, 37—see 87, 皇) ; 粥 or 鬻 *chuk, chu,* rice gruel (10 *d*, 269).

placed obliquely——

※ This is found in 鬯 (27, 31—see 181 and 300), in 図² (73 *phc*), and in 鹵 (201), denoting grains.

179——

羊 (羊) *yeung, yāng,* sheep, goat. This is a phonetic, under which are :— 羌 *k'eung, ch'iāng,* shepherd (18) ; 姜 *keung, chiāng,*

shepherdess (57); 𦍌養 *yeung, yāng*, nourish (51, 143, 31); 羕², *yeung, yāng*, lasting (168). The following are derived from it as a radical:— 𦍌羊 *mi*, bleating (2); 𦍌羔 *ku kāu*, a lamb (130), and 𦍌美 *mi, wei*, beautiful (59), which two combined make 𦍌羹 *kăng*, soup; 義² *i*, righteousness, right meaning (𦍌我 *phc*, 67, 1, 271 *a c*), whence 𦍌羲 *hi, hsi*, vapour, steam (17, 44); 𦍌幸 (59); 𦍌羞 (97); 羨² (129, 110); 𦍌羹 (16, 73, 137); 𦍌鮮 (223, 124); 善² (72, 183).

tripled——

𦍌羶 *shin, shān*, the smell of sheep, contracted phonetic in 𦍌鮮 *sin, hsien*, the name of a fish (275).

contracted——

𦍌丷 *kwāi*, the horns of a sheep or goat. This is phonetic in 𦍌乖 *kwāi*, perverse (17 *d*), now written 𦍌乖, with 𦍌北 (14, 14 *r*). From this also come 𦍌首 (155) and its derivatives, 𦍌羔 (86) and its derivatives, 𦍌雀 (239) and its derivatives, 𦍌羍 (35, 72) and its derivatives, and 𦍌羴 (233, 18, 94, 55, 76—more correctly, 77).

𦍌丫 *a, ya*, forked.

180——

𠂤² (𠂤) *kwăi, kwei*, a basket or hood made of grass for carrying earth, now written 𦍌蒉² (84 *d*, 232). This is a phonetic in 𦍌貴 (𦍌貴, 232), *kwăi, kwei*, valuable, noble; and a radical in 𦍌賁 (𦍌賁, 194, or 𦍌賁 240) *hin, ch'ien*, a small piece, a basketful from a bank, whence 𦍌遣 *hin, ch'ien*, to send (49, 94), &c.

181——

𦍌缶 (𠙵) *fău*, an earthen jar. This is phonetic in 𦍌寶 *pu, pāu*,

precious (82, 140, 232), ⿰宀粟 *p'iu, p'iāu*, a large open bag (127, 73 *dv*), &c. It is a radical in ⿰宀匋 (35 *phc*); ⿰宀岳 *iu, yāu*, an earthen jar (203 *phc*); ⿰鬱彡 *wat, yü*, a fragrant herb anciently mixed with spirits (222, 25, 27, 178 *po*, 31, 47).

⿸厂压彡 is an erroneous form of ⿸尸屋彡 or ⿸尸厪彡.

182—

至' (⿱巫土) *chi, chih*, to come, to arrive. This is the figure of a bird flying downwards to the earth (1), the opposite of ⿱𠂤土 (126). It is a common phonetic, and the derivatives often have a final *t*. Observe that ⿰致夂' *chi, chih*, to bring to pass, is from 55, not from ⿰屋支彡. This is a radical in ⿸尸屋彡 (75); ⿰到刂' *tu, tāu*, to arrive (33 *phc*); and ⿱臺口 (84, 1, 73, 24).

doubled——

⿰至彐 *yăt, jeh*, to arrive. From this comes ⿱晉日' (136).

183—

⿰宀辛 (⿱立⿱十口) *hin, ch'ien*, to offend superiors (⿰宀干上², 89, 13). This is phonetic in ⿰宀言 (72), from which come ⿰宀音 (1), ⿰言殳彡 (20, 37), &c., see 72. From this also come ⿰女妾彡 (57); ⿱⿰立水豕² (226); ⿰宀童 *t'ung*, a slave boy (⿱立里, from ⿱重' *phc*, 14, 87, 127, 136), phonetic in ⿰宀龍 (296); ⿰宀商 *sheung, shāng*, to regulate inside from outside (from ⿰冂内 *i.e.* ⿱入冂' ⿰宀言, and ⿰宀章 *c phc*; or simply ⿰宀言 with ⿱入冂' combined, ⿰宀䜌, 24, 16, 72); ⿱立言 *ngāt, o*, quarrelling (72) now written ⿰口辛, ⿰舌辛, ⿰口吾, ⿰舌吾, ⿱立言; ⿰宀辛 *săn, hsin*, an offence, a crime (greater than ⿰宀辛 —compare ⿱羊土 89, 1), bitter; the eighth of the

ten cyclical characters ; and an important phonetic, and a radical, from which come 辠, or 辠, *sit, hsieh*, crime, (84, 194) *phc*, 辠[2] *tsui*, sin (193 *phc*), now written 罪[2] by order of Ch'in Shih Hwangti ; 辭 *ts'ze*, a statement or charge, 受辛 *ts'ze*, to decline, refuse (132, &c.); 辟, (40, 72); and 宰 *tsoi, tsāi*, to rule (offenders—82, compare 官 and 憲), a phonetic, contracted in 梓 *tsze*, a handsome tree (127), *Rottlera Japonica* (Williams).

doubled——

辛辛[2] *pin, pien*, the wrangling of criminals. For 言言[2] and 言言, see 72.

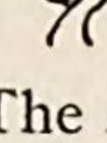
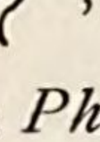
184——

衣(衤) *i*, clothes. The top is 16. This is an important radical. It is phonetic in 哀 *oi, ai*, to bewail (72), and, they say, in 衰 (130). It is often divided in the compounds. The following are derived from it :— 衰 (103) ; 表 *piu, piāu*, outer clothing (衣, 112) ; 袁 *iin, yüen*, flowing robes (238 *c phc*), whence 罽 (155 *p*) ; 衮 *kwăn*, the "dragon clothes" of the emperor (17, 29) ; 襄 *chin, chān*, the purple robes of the imperial ladies (88 *q phc*) ; 褱 *wāi, hwāi*, to embosom, (155 *p*, 112 *i*) *phc* ; 褭 *niu, niāu*, to girth a horse (268) ; 襲 *tsăp, hsi*, a robe fastening on the left (296 *d phc*) ; 襄 (39 *d v*, 72 *d h*, 76, 88) ; 卒 (1, or 衣 , 4) ; 初 (33).

185——

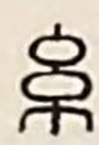
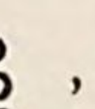
交(亦) *kāu, chiāu*, crossing the legs, to cross, exchange, communicate—a modification of 59. This is a common phonetic. It is a radical in one unusual character 奭 *wai, wei*, deflected, (55, 55 *r*, 73) *phc* ; and, in a modified form, in 要 (222).

186——

亥²( , ) *hoi, hāi*, the last of the twelve cyclical characters.

The *Phonetic Shwoh-wan* says this is just another form of 豕 *ch'i, shih*, a pig (226). Compare 𠂤 *ha, hsia*, under 58. This is a common phonetic. Some of its derivatives have a final *k*.

187——

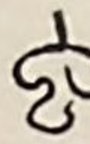
糸₂( , ) *mik, mi*, silk, a packet of cocoons, some say five.

The lower part is the wrapping (83). Compare 28, 80, 142, 143, 172, 238, 279. This is a common radical. It is not phonetic as read *mik*, but it is sometimes read *sze* like the double form. Derivatives are :— 𢆶 (179 *c*, 86, 188); 素 (271); 絕₂ (33, 40); 繼 (8 *d*, 80 *q*); 終 (172); 彝 (58, 178, 63); 系² (5), whence 縣 *iün, hsien*, to hang up the heads of criminals (233 *i*), and 孫 (91), contracted phonetic in 𢆶 縣 (275); 索₂ (84, 17); 細 *sǎi, hsi*, small (糸囟, 206 *phc*); 羅 *lo*, a bird-net (25, 39 *d h*, 239); 綏 *sui*, the traces of a carriage (57, 132); 鬊 *fān*, a horse's mane braided in tufts (84, 57, 17), the correct way of writing 繁 *fān*, numerous.

doubled——

絲 *sze*, silk. This as a phonetic is contracted in 茲 *tsze*, increase of vegetation (84 *d*). It occurs also in 𢆶 緑₂ or 𢆶 綠₂ (136); 𢆶 綵² (132); 𢆶 繲 *lün, lwān*, to unravel (72, 183); 𢆶 縭² *pi*, bridle-reins (231, 73).

188——

𢆶虫() *fǎi, hwei*, a viper; the same as 𢆶虺 (1, 18). This is a common radical, from which come 𢆶蚤, (37, 1, 1) *phc*; 𢆶蚩 (84);

蚩 (84, 1) *phc*; 強 (78, 29); 風 (70 *phc*); 蜀 (291); 黽 or 黾 (63, 206, 144); 虱 (68 *c*); and, **contracted,** 禹 (144).

蛋 is a vulgar form of 蜑 — 延 *phc.*

doubled——

蚰 *kwăn*, all the reptile and insect tribes, the same as 昆 in 昆蟲. This is a radical, but is often contracted in its derivatives to the single form. From it comes 蠢 (屯 *phc*, 58, 226).

tripled——

蟲 *ch'ung*, reptiles and insects—the same as 虫 and 蚰 as a generic word and a radical. From this comes 蠱 *ku*, internal worms (153). It is phonetic in 融 or 鬷 *yung*, steaming up (269), and in some other characters.

189——

束(朿) *ts'ze*, prickles on a tree (127). This is phonetic in 刺 *ts'ze*, to prick with a knife, and other words, in which its radical meaning or at least its common form is retained, but it has a much more extensive use as a phonetic in disguise, in 責, *chāk*, *chai*, to seek (貴, 232), and all its derivatives; and in 帝 *tăi*, *ti*, God (帝, 13 supreme, and this phonetic, according to the Chinese authorities, although it should then be written 禘), and all its derivatives, whence again 啻 or 啻 *ch'i*, *shih*, limited words, so much and no more (禹, 72), and all its derivatives. Final *k* belongs to the whole class.

doubled vertically——

棗 *tsu*, *tsāu*, jujubes; dates.

doubled horizontally——

束束, *kik, chi*, thorn bushes.

190——

未(耒) *shuk, shu*, a legume, pulse. This is a radical only in 叔[2] *shi, shih*, soy, (50, 37) *phc*, now written 豉[2] (215). It is important as a phonetic. Subordinate to it are 叔, *shuk, shu*, to collect (37), junior uncle; and 戚, (9 *r*, 67, 1).

191——

虍(虎) *fu, hu*, a tiger's striped body. From this 虎 *fu, hu*, a tiger, is formed by adding 儿, 14, for the feet, because "a tiger's feet are like a man's." This is regarded as phonetic in a large class of words of divergent sounds:— 虓 *fu, hu*, a bird (239), whence 虧 *fai, k'wei*, exhausted (44, 1); 虗 *hi, hsi*, an ancient earthen vase (215); 虡 or 虞 *k'ii, ch'ii*, the stand of a bell with wild beasts carved on it (207, 64, 63); 虜 (150, 34); 虚 *hii, hsii*, a large hill (14, 14 *r*, 1), unoccupied and used as a market-place, empty; 豦 *k'ii, ch'ii*, (a tiger and a boar, 226), holding on to each other; 虍 *lu*, a jar (249), whence 盧 (153); 慮[2] (93, 206); 虙 (19, 54). It is a radical in:— 彪 *piu, piāu*, the stripes of a tiger (47); 虐, (132 *p*); 虩 (5 *phc*); 虔 (106); 虢 (269); 盧 (154); 虩, *kwik, kwo*, the marks of a tiger's claws (132, 37, 1).

doubled——

虤 *ngăn, yen*, two tigers fighting.

192——

舟(月) *chău*, a boat. This is sometimes written in combination

like 138 and 203. It is phonetic in 朝 (212 *c*, 136, 1), and in several other characters. In the following it is a radical :— 俞 (51, 10 *d*); 前 (33, 94); 履 (75, 49, 55); 舫 *ch'ăm*, *ch'ăn*, boats travelling in company (47 *phc*); 般 *pun*, *pān*, to turn about (20, 37); 亙 *kăng*, right through from side to side (亘 , 12), whence 恆 *hăng*, constant (93); 服 *fuk*, *fu*, to employ, (40, 37) *phc*; 朕 *chăm*, *chăn*, I (舟灸 , 130, 63), originally meaning the seams of a boat, whence 朕 (34), &c.; 舟乞 *ngăt*, *wu*, a boat going uneasily (舟乞 *c phc*, 138, 33), different from 舟刀 *tu*, *tāu*, a boat (33 *phc*).

193—

自 (皀 , contracted 𠂤) *tsze*, the nose; self; from. The lower part must be the mouth, 72. The usual word for nose is 鼻 *pi*, (207, 64) *phc*. This is phonetic in 臭 *ki*, *chi*, conversing together (14 *t*); 誶 *fui*, *hwei*, belching (72, 183); 眉 (75); 皋 (183, 1); 替 (59 and 1 *d*); &c. It is a radical in 臭 (131); 臬 (127); 鼻 (175, 25 *d*); 息 (93); 智 (171, 72); 者 (264); 皇 (140); 皆 *kai*, *chieh*, all (31 *d*); 魯 *lu*, blunt, stupid (275 *phc*); 習 *tsāp*, *hsi*, birds trying to fly, to practice (209); 冒 *yung*, to use food (16, 73, 137). For 百, and 皐 or 皋, see 143.

194—

𠂤 (𠂤) *tui*, a small bank—a contraction of 240. This is phonetic in 追 *chui*, to pursue (49, 94); 帨 (83); 師 (84 *i*, 1); and 歸 (94, 37, 25, 83). And it is a radical in 𡈼 (84), 𡆥 (180); and

官 *kun, kwān*, a government officer (82), where it must denote the collection of people governed.

195——

耳（耳）*(j)i, 'rh*, the ear. This is a phonetic, and under it are 恥 *ch'i, ch'ih*, shame (93); 弓耳 *mi*, an unmounted bow, rest (78); and perhaps 茸 *yung, jung*, luxuriant grass; deer's horns (84 *d*). It is a radical in 聖 (14, 87, 72); 聽 (14, 87, 22, 155 *p*, 8, 93); 聞 (122, 122 *r*); 耳乚 *chip, chieh*, long hanging ears—a modification of 耳, different from 耳乙 *ngăt, yi*, inattentive (7 *phc*); 耳又 *tsăp, chi*, whispering (72); 取 *ts'ü, ch'ü*, to take (37—by the ear, or to take the left ear); 耳攸 (130); 耶 (see 119 邪); 耷 *tāp, ta*, large ears (59).

doubled——

耳耳 *tip, tieh*, quietness (the ears are quiet).

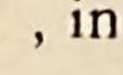
tripled——

聶 *nip, nieh*, whispering in the ears.

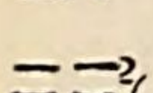
196——

臣（臣）*shăn*, a servant of a prince. The figure represents bending in subjection or service. Compare 88. This is phonetic in 臤 *hān, ch'ien*, firm (37), and all its derivatives except 豎² (215), in 豎 (72 *q*), and in some other words, among which the authorities include 臣言 *chi, chih*, to charge with a fault or crime. It is a radical in 臧 (118 *phc*, 67, 1); 臤² (138, and 堅 probably an old form of 臣, 14, 87); 臥² *ngo, wo*, to lie down (14), whence 臨 (72 *t t phc*), 監 (153, 1), 臱 *nak, ni*, lazy (51, 143, 31); 宦² *wān, hwān*, an officer of education (82).

reversed——

, in  *kwong, kwāng*, perverse, opposed.

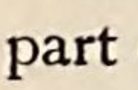
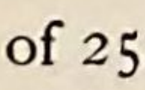
197——

 (,) *lai, li*, couples, well matched, graceful. This is found only in , with the same sound and meaning, with reference to the movements of deer (277)—a common phonetic.

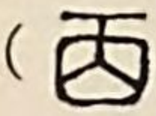
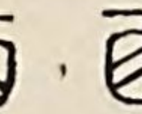
198——

 ( ) *(j)i, 'rh*, whiskers. This is slightly different from the lower part of 252. It is a radical, perhaps also phonetic, in or *noi, nāi*, to endure, to bear with, to let off without cutting off the hair (37, 1, or 47). (59), and (1, 86, 129), are thought to be better derived from (252) contracted. *sha*, to play (57), is not in the *Shwoh-wan*. is a common conjunction.

199——

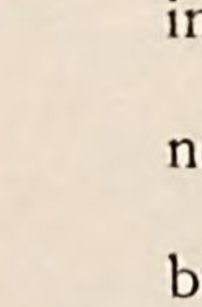
 ( , ) *t'im, t'ien*, the tongue. The second form is read in different ways, and explained to mean also the skin or sheath of a bamboo. This is important chiefly as forming part of (, 78 *d*), and of , an old form of (56), whence *suk, su*, to lodge (82).

200——

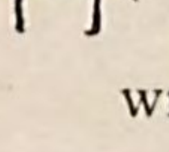
() *ha, hsia*, to cover top and bottom (25, 25 *i*, 1), to turn upside down. This is a radical of rare occurrence, as in  , . . . It is phonetic in *ku*, to sell, to buy, to

trade; *ka*, *chia*, price (238). For characters like this on the top, see next, also 206, 222, 260.

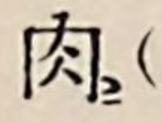
201——


(, ,) *săi hsi*, a bird on its nest (otherwise written), the West. The contraction of the bird in the second and third forms to , (41), suggests a comparison with cases where the heads of creatures, , (144, 206), (296), and the peduncles of fruit, , (190), (260), are so represented. Compare also 108, 191, 228. This character was once read *sin*, *hsien*, and is phonetic in (87), and, according to the *Phonetic Shwoh-wan*, in (222, 63, 40—see 206). In other cases its derivatives have no final *n*. It is a radical in , now read *ʿnāi*, the same as 36, but originally written and , and variously pronounced and explained. From the third form, , is made *lu*, salt land in the west (178 *po*), a radical in (137, 73, 16 *i*), (196, 14, 1, 153), &c.

202——


( ) *kwa*, bones cleared of the flesh but not broken, erroneously written (read *ling*, odd). Compare 108. This is phonetic in *kʿwa*, a wry mouth (72), and its derivatives. It is a radical in , now written , *pit*, *pieh*, to separate (33), and in , *kwăt*, *ku*, bones (203)—a radical and a phonetic.

203——


( ) *yuk*, *ju*, flesh. This forms part of 258 and 296. Compare

138 and 192. This is phonetic in 𠬜 (63), 育 (91 *i*), 𡍮 (181), 𡍮 (183, 72), the same as 𡍮 . It is a common radical. The following are derived from it :— 𠬜 (73); 𡍮 (39 *dv*); 胃 (73, 178 *po*); 育 (37 *r*, 88); 胥 (173); 胤 (80, 17); 𠬜 (131); 猷 (131, 72, 1); 散 (84 and 17 *d*, 41, 37); 𡍮 (63, 215); 贏 (8, 16, 73, 11, 113); 𡍮 (31 *dv*, 156); 胞 (33, 40); 𠬜 *yăt, hsi*, to dance in eights (17 and 背 *c*), also to wink the eyes, phonetic in 𠬜 (75); 肯 *hăng, k'ăng*, the flesh between the bones (correctly written 肓 , 肓 , or 肯 , 108), may, willing ; 𠬜 *tsik, chi*, the back-bone (266) ; 𡍮 *u, hu*, the dew-lap of an ox, (22, 72) *phc* ; 𡍮 *fi*, fat (a fair measure of flesh, 40) ; 祭 *tsai, chi*, to sacrifice (12, 46 *p*, 37) ; 𡍮 *t'iin, t'un*, a small pig (豚 , 245, 37) ; 肘 *chău*, the elbow (37, 1) ; 𠬜 (202).

204——

臼 (臼) *k'ău, chiu*, a mortar. This is phonetic in a few characters.

It is also a radical, from which come— 𡍮 (123, 63) ; 𦥑 (89) ; 𠬜 (14) ; 𦥑 (132) 𣪊 (178, 20, 37). For animals' heads, see 290 *c*.

205——

𠬜 (甘) *ki, chi*, a seive. This is found only as a phonetic in connection with 64, under which see 𡍮 , &c.

206——

囟 (囟 巛 .) *sun, hsin*, the skull This is phonetic in 細 or 綯 (187), 思 or 息 (93), and a few other characters without

the final *n*. It appears in the form 𠙵 (222), about which there is some obscurity. In 嬰 *iu*, *yāu*, the waist (222, 57), it can scarcely represent the head, any more than in 鸞(144), or in 𠙵比 *p'i*, the navel (31 *d*, *phc*). In 𠙵 and 𠙵 the *Phonetic Shwoh-wan* makes it 𠙵(224) *c phc*; and in 𠙵 or 𠙵 it is 𠙵西 (201) *c phc*. The second old form is the original of 𠙵(48, the figure of the hair), in 𠙵𠙵 *nu*, *nāu*, the brain (31), 鼠 *lip*, *lieh*, bristles, like a rat's beard (290 *c*); and 𠙵(144). It is modified or contracted in 𠙵(144), 𠙵(63, 188), and 𠙵(280).

207——

由(,) *făt*, *fu*, a ghost's head—a modification of the last. This is phonetic in (64), (193), and, some say, in (230). It is a radical in 𠙵(28, 18 or 14), *kwăi*, *kwei*, a ghost; (265); and 𠙵(144).

208——

曲(,) *huk*, *ch'ü*, crooked; a tray of wicker-work for silk worms. This might be regarded as 30 *p*. In , *huk*, *ch'ü*, oppression, wrong, 玉, 140, is an after addition said to be phonetic. This itself is phonetic. It is a radical in 𠙵(, 132, 204), *t'u*, *t'āu*, an ancient vase.

For 𠙵, see 236, and for 𠙵, 115.

209——

𠙵() *yü*, the long feathers of birds. Compare 47 *d*. This is a phonetic, and a radical. It is a radical in 翼(207, 64, 63) *phc*;

扇 (122); 習 (193 *c*); 翊 *yik, yi*, flying (59, 1), also written 翌 and used for 昱 (136); 翁 *yung, ăng*, hair on the neck, elder (17, 28) *phc*; 翰 *hon, hān*, quills, (212 *c*, 136, 1) *phc*; 翳 *ngăi, i*, feathers ruffled by the wind (correctly written 翳, 128 *phc*); 翕 *t'āp, t'a*, flying in flocks or one after another (25, 12); 翕 *yăp, hsi*, to mount on the wing, (51, 72) *phc*; 翏 *lău, liu*, to fly high (20, 47); 翩 *p'in, p'ien*, a fine head (233, 18, 扁羽 *c phc*); 翟 *tik, ti*, the Tartar pheasant (239).

210——

兆 (𠂢) *chiu, chāu*, the marks exhibited on the back of a tortoise when scorched, prognostications. The outer lines are 16 *d*, and the central one 41 *c*. It is also written 𠂢 (41). This is a common phonetic.

211——

𠂤 (𠂤) *ku*, the bulging out of a person's clothes (18), to deceive; to blow one's self out and look big like a frog. Compare 117, 221. The *Phonetic Shwoh-wan* derives 𠂤 *min, mien*, effort, escape, from this and 14— 𠂤, as it were a man stooping down and trying to conceal himself in his clothes. 𠂤 has a similar meaning (14, a superfluous addition), and is also read *fu*, in the *Shwoh-wan*, the same as 𠂤. 𠂤 is not found alone in the *Shwoh-wan*. Another derivative is 𠂤 *tău*, a helmet (143, or 皃 *c*).

212——

方人 (从) *in, yen*, a flag waving in the wind. The flag had a crooked staff with a forked head represented by the left side. The right side is 16—the flag going out and in. This is the radical of most of the characters under 方 (107) in *K'anghi*, as 旅 *lü*, five hundred men (14 *d*), 方矢 (171); 施 *shi, shih*, to signal (90 or 176 *phc*); 斿 *k'i, ch'i*, a flag (121 *phc*); 斿 *yău, yu*, to wave (汙 *c phc*, 91); 於 *yü*, a crow (which however is but another form of 烏 , 276 *c*). This is phonetic in 旂 *ch'in, ch'ān*, a flagstaff (2); 旋 (173); 斾 (136, 1)

213——

厽 (畾) *lui, lei*, to build a dyke with mud or turf. This is phonetic in 纍 (187), and 壘 (87). It is not identical with the top of 參 (136 *t t*), or 叁 (292).

214——

谷 (㕣) *kuk, ku*, a valley—the mouth (72) of hills through which water (129 *c* or 17 *d*) flows. This is a radical. It is also a phonetic; but must not be confounded with 合 (32, 72). From this come 溶 *iin, yiien*, a swamp (108 *c*), the same as 谷; 容 *sun, hsiin*, a gulf; 穀 *k'ok, ho*; and 容 (82).

215——

豆[2] (豆) *tău*, a vessel for food, now used for 荳[2] (84 *d*), beans or peas (朮). This is phonetic in a few words, among which is included 豎[2] *shü, shu*, to stand firm (196, 37); but it must also

have the meaning of stand in some of its derivatives. It is a radical in the following:— 豉, the same as 枝 (190); 短 *tün*, *twān*, short (an arrow, 171, or a trencher's length); 登 (203, 63); 虗 (191); 壹 (84), whence 嘻 (72), 鼓 (50, 37), 彭 (47), and 喜 (252 *c*); 豐 (115 *d*, 85); 豐 (115 *d*, 27), whence 豐弟 (229). 壹, is not from this—see 72.

216——

呂 (𠙵) *lü*, the backbone; also written 膂. The meaning is the same as 266, but that shews the ribs. This is used in metaphoric senses like the English equivalent. It is a phonetic. And it is a radical in 躬 *kung*, the person, one's self (234), from which as phonetic come 窮 (175), and, by contraction, 宮 (82). Compare 78.

217——

克 (亨 , 𠦂) *hāk*, *ho*, to bear up on the shoulder. The upper part is a contraction of 高 (16, 73), and the lower part is a figure of the shoulder (258). This is phonetic in 剋 (34).

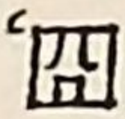
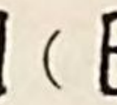
doubled——

兢 *king*, *ching*, contentious. This in the *Shwoh-wan* is 競 (114, 72, 18) *d*.

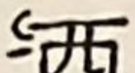
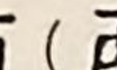
218——

臣 (匜) *i*, the jaws—also written 頤 and 首臣. It is a phonetic. It is a radical in 賾 *chak*, *tsê*, dark, hidden, (189, 232) *plic*, and phonetic in 獃 (131 *d*).

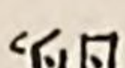
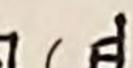
219——

 （  ）*kwing*, *chiung*, window-light. This is phonetic in *măng*, a medicinal root (84 *d*), *Uvularia* (Williams); and *măng*, an old form of , to make a treaty with blood (153, 1); and significant also in *ming*, an old form of , bright (138). In the lower part is probably 155 *a*.

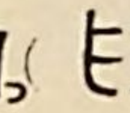
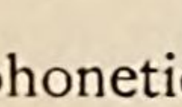
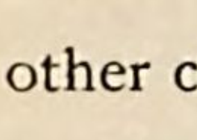
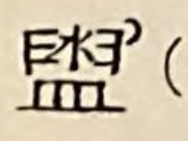
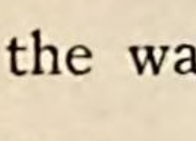
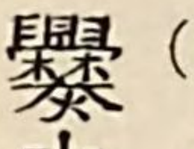
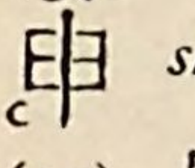
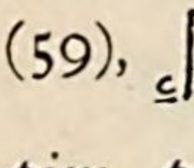
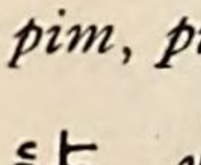
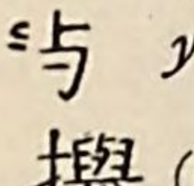
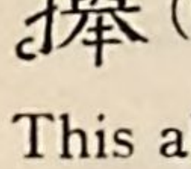
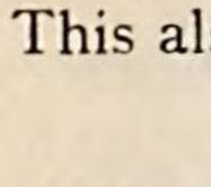
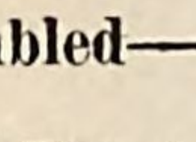
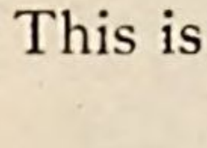
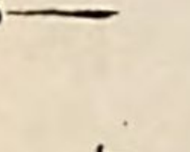
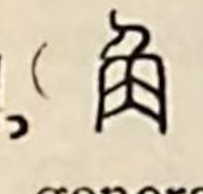
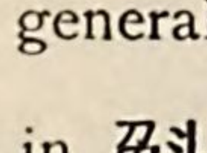
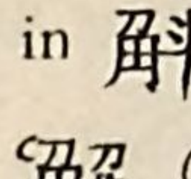
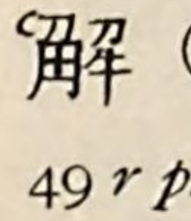
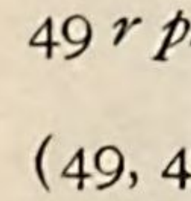
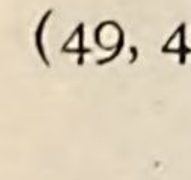
220——

 （  , contracted ）*yău*, *yu*, a jar or bottle for spirits; and, in combination, spirits. This is the tenth of the twelve cyclical characters, but is of different origin from (122, 122 *r*, 1), also used for it. It is phonetic in *tsău*, *chiu*, spirits (129), *ts'ău*, *ch'iu*, liquor, in process of fermentation, allowed to stand and settle (17 or 129 *c*), whence (63), and (64). It is also a radical in *shuk*, *shu*, to strain spirits through reeds in libations (84 *d*); (222, 149, 25, 17, 33); *i*, healing (8, 1, 171, 20, 37), where is supposed to be significant, not phonetic. The contracted form is also used as a phonetic and confounded with 260.

221——

 （  ）*lun*, *lwān*, an oviparous reptile or insect; an egg. It shews the appearance of the creature filled with eggs. Compare 117, 176, 297; also 211. This forms part of *măng*, a toad or frog (, , 176, or 297 *c*), which is phonetic in a few characters, and a radical in *ying*, a house fly (188); (84, 59); and *chiu*, *chāu*, the name of a reptile, also used for "morning" (136, 1).

222——

() *kuk*, *chü*, the hands brought together, to clasp the hands. 133 *p* is the left half of this, and reversed it is the other half. The sound and the form are both modifications of 63. This is the phonetic part of  (39 *d v*, 25, 91), and it is phonetic in several other characters. It is a radical in  (181, 25, 27, 178 *p o*, 31, 47);  (129, 153);  (236), whence  (224 *phc*);  *iu*, *yāu*, the waist ( , 185, or  206, 57), phonetic in  (130, 1);  (149, 25, 127 *d*, 63, 130), and its derivatives;  (233, 18, 55);  *shăn*, to stretch one's self (2), whence  (5), (5 *r*),  (59),  (127, 240), and  *tin*, *tien*, lightning (1, 86, 129);  *pim*, *pien*, to overturn (288 *c*, 37, 1);  (63), whence  (from  *yü*, to give, 52, 1— means primarily to "take part with"), (the same as), (25, 1, 72), and (40, 201 *c hc*).

This also forms part of 234, 257, and perhaps of 274 and 288.

doubled——

 This is found in (206, 144), and , an old form of .

223——

 ( ) *kok*, *chio*, a horn. The top is like a knife (33), and the general shape is like a fish (275) without the tail. This is phonetic in *huk*, *hu*, ten pecks (116), and other words. It is a radical in (33, 124); *hăng*, a large bar across an ox's horns (49 and 49 *r phc*, 59); (179, 124); and (124), (118), or (49, 49 *r*), all the same as *ts'u*, coarse.

224——

囪 (囱 , 囧) *ch'eung*, *ch'wāng*, a window, sky-light, or vent. Both the old forms are preserved in combination. The first is an important phonetic. It is also written 窗 , 窻 , &c. It is supposed to be phonetic in 農 (222, 236). In 廔 *sho*, *shu*, an opening for light in a door (173 *phc*), it is a radical. From the second old form come 黑 (130 *d*); 熏 (84); and 曾 (17, 72, 7), in which it is phonetic, whence 會[2] (51). 匆 is a vulgar contraction of 囪.

225——

豸 (豕) *ch'i*, *ch'ih*, crawling creatures, feline animals that have a crawling walk; also insects without feet. This is a radical. It is said in the *Shwoh-wan* to be contracted in 鷹[2] (277 *c*), *chāi*, a fabulous animal, for which see 284 *c*. This is also read *chāi*, and used for 鷹[2]. In 貌[2] *māu*, appearance (143, 18), 豹' *pāu*, a leopard (52 *phc*), is said to be contracted phonetic.

226——

豕 (豕 , 㐭) *ch'i*, *shih*, a pig. See 186 and 245. This is also written with the head 彖 (58), different from 彖' (58 *c*). The elephant (283) differs from this only in the head. This is phonetic in 家[2] or 遂[2] *sui*, accordingly (17, denoting the scattering of the air of opposition); 豘 (58, 188 *d*); and 豵[2] (84, 87). It is a radical in 豕, *ch'uk*, *ch'u*, the gait of a pig (2), which is probably phonetic in 逐, *chuk*, *chu*, to drive out (49, 94), and 豕 (35); 圂[2] *wăn*, *hwăn*, a sty, a privy (73), whence 豢 (127, 73 *d v*);

豪 *hu, hāu*, a porcupine (高 *c phc*, 16, 73, 24); 豪² or 豢² *ngai, i*, an enraged pig (183); 豕 (25, 1); 豚 (203); 豦 (191); 貑 (174, 12), *c phc* in 家 (82).

doubled——

豘 *pǎn, pin*, two pigs, phonetic in 圂 (85), 豶 (130), &c.

227——

釆² (采) *pin, pien*, or *pān*, the parted claws of a beast; to discriminate (辨). This is phonetic in 番 *fān*, the foot of a wild beast (146, the figure), also written 𤰔 and 蹁; in 𤰔 (63); and either phonetic or used for dung (屎) in 𤰔 (63, 230). Other derivatives are:—宷 or 審 *shǎm, shǎn*, to judge (82), whence 𡍮 (63), and 𡍮₂ (44, 1); 悉 (93); 釋 *shik, shih*, to explain, (155 *p*, 59, 89, 1) *phc*.

228——

𠂤 (𠂤). This form is not explained. 𠂤又 *fāi, k'wāi*, grass (84 *d*, 37), is said in the *Shwoh-wan* to follow the sound of 𠂤又 which is not found there. It appears however that 𦯎 is the right way of writing 𦰡 *k'wāi*, a kind of rush used in making mats, ropes, &c. Of course then 𠂤又 is the hand making a mat. Compare 180 and 黃².

229——

弟² (𢆶, 弟) *tǎi, ti*, the successive rounds of a leather thong binding things; younger brothers. This is from 𢆶 an old form of 韋 (55, 55 *r*, 73) contracted, and 5 *phc*. Compare 151. This

is phonetic in combination except in 羣 *kwăn*, all (the younger brothers) together (155 *p*, 112 *i*), contracted phonetic in 麇 (275); and 豐 *chăt*, *chih*, the order of official cups or officials, 爵, (115 *d*, 27, 215).

230——

艸 (艹) *pun*, *pān*, a muck rake or scoop of wickerwork. This contracted is probably phonetic in 單 *tān*, important, great (words, 72 *d h*). It is also a radical in 畢 *păt*, *pi*, a field net, a scoop net (146, some say 207 *phc*), 棄 (91 *i*, 63), and 糞 (227, 63).

inverted——

𠦂 The *Shwoh-wan* derives 𠂤 and 再 from this—see 86.

The two (230, 230 *i*), contracted and combined vertically make 𠫓 or 𠫔 *kău*, joinery work—an important phonetic having two sounds, *kău*, and *kong*, *chiāng*.

231——

車 *ch'ê*, or *kü*, *chü*, a wheel-carriage. This is a radical from which come 𡎴 (73), whence 轂 *kik*, *chi*, collision (20, 37), and 纏 (187 *d*); 軍 (35); 輦 (59 and 1) *d*; 連 *lin*, *lien*, joined on to each other, continuous (49, 94); 軌 *kwăi*, *kwei*, ruts (21 *phc*); 軋 (6 *phc*); 軵 *yung*, *jung*, to prop up a cart (14, 37, 1). 陣 is a modification of 陳 (222). 𨋢 is a vulgar form of 奧

tripled——

轟 *wang* (read *kwāng*), *hung*, the rumbling of carriages.

232——

貝(貝) *pui, pei,* a cowry (used for money), precious. This is phonetic in several words besides 貝攵[2] *pāi,* to destroy, or rout (37, 41), and 貝欠[2] *hāi, hsieh,* deep and firm purpose (108, 37). It is a very common radical in old phonetic characters, as— 貞 (41), contracted in 鼎 (127 *c* and *r*); 負[2] *fǎu* (read *fu*), to hold (cowries), to rely on; to owe; to sustain (14); 員(73); 貫 (150); 責(189); 貴(180); 賣 *yuk, yü,* to barter (59, 84, 155 *p*); 買 *māi,* to buy (罒, 25, 39 *d h*), whence 賣[2] *māi,* to sell (162); 賈(200 *phc*); 賢[2](122, 122 *r*) *phc*; 則 *tsak, tsê,* to make distinctive marks, rules (33), phonetic in 賊 *tsák, tsê,* to spoil; a thief (67, 1); 賓 (82, 95) *phc*; 贊 (84, 1, 18) *d phc*; 賴[2] *lāi,* reliance (刺 *phc,* 127, 73, 33); 貢(84 *t t*); 貪 *t'ām, t'ān,* greedy (125 *phc*); 贅 *chui,* to pawn (162, 107, 37, 40); 質(121 *d phc*); 貨 (81); 寶 (82, 140, 181 *phc*); 貢 *kung,* tribute (88 *phc*); 賞 *sheung, shāng,* to reward, (82, 17, 73) *phc*; 賮 *tsăi, chi,* to present, a common form of 齎 (292 *phc*). It is contracted in 貝[2] (63), and 算 (50 *d*).

doubled——

賵 or 嬰 *ying,* neck-ornaments (57).

tripled——

贔[2] *pi,* a mistaken form of 黽[2] (155 *p*, 59) *t t*, whence also 贗 (75).

233——

百(目, 首) *shău,* the head. Compare 193. The second form written 首 is in common use; and is phonetic in 道[2] *tu, tāu,* a

way ; and a radical in 尤道 *kw'ai*, *kw'ei*, nine ways meeting (21 *phc*), also written 尤逵 (84, 59, 87, 49, 94). The first form with 18 added to it, 頁 read *it*, *hsieh*, is a common radical. 頁 is said in the *Phonetic Shwoh-wan* to be phonetic in 憂 *yău*, *yu* (憂, 93, 55), the sound *it (hit)* or *ip* being modern. From it come— 夏 (222, 55); 嚭 (94, 77, 55); 煩 (130); 頻 (94, 94 *r*); 頃 (31); 須 (47); 囂 (72 *q*); 類 (178, 131); 寠 *kwa*, few (82 and 頒 *pān*, to distribute, 17, 33); 項 *hong*, *hsiāng*, the neck (88 *phc*); 順 *shun*, reasonable, compliant, favourable (48 *phc*); 頫 *min*, *mien*, to hold down the head, the same as 俛 or 免 (see 211), usually read *fu*. From 百 comes 戛 *kāt*, *chia*, a long spear (67, 1).

inverted——

県 *kiu*, *chiāu*, an inverted head, whence 縣 (187, 5).

doubled——

頁頁 *chün*, *chwān*, the same as 巴巴 (40 *d*) in 巽.

234——

身 (𠂤) *shăn*, the body. There is an old form of 申 , 曶 (222, 4), which is regarded as contracted phonetic here. The top of the character is 乃 (14). This is a phonetic in a few words, and a radical in a few others; as 躬 (216) or 躳 (78 *phc*), 躲 (171) or 射 (37, 1), 掙 *hăng*, *k'ăng*, to hammer, the same as 摼 (113).

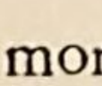
reversed——

身 (𠂤) *i*, to return. From this comes 殷 *yăn*, *yin*, a full band of musicians and dancers with weapons turning about (20, 37).

235——

良() *leung, liāng*, good. The upper part is said to be 亩 (16, 73, 137) contracted, and the lower part is 亾 (8, 16) phonetic. It is itself a common phonetic, and it is contracted in 量 *leung, liāng*, to measure or weigh (or , from 重² *c*, 127 and 136, 14 and 87).

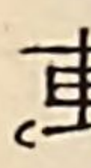
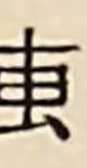
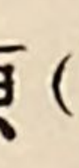
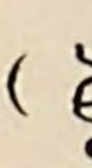
236——

辰() *shăn*, the body (14 *p*) with something concealed (95), pregnant *(Phonetic Shwoh-wan)*; the fifth of the twelve cyclical characters. This is phonetic in 晨 (, 136 *t t*); 晨 *shăn*, the morning (229), whence 農 or  *nung*, agriculture (22 *phc*); and in several other words. It is a radical in 辱 *yuk, ju*, loss, disgrace, shame (37, 1), which is phonetic in its compounds except in 媷 *hu, hāu*, to weed (好 *c phc*, 57, 91).

237——

長(, ,) *ch'eung, ch'āng*, long. The *Shwoh-wan* says from 亾 (16, 8) inverted, 兀 (1, 18), and 匕 (14 *i*)—the inversion of "loss" suggesting endurance, but the *Phonetic Shwoh-wan* accepts only the 匕, for "change," and makes the rest "the long hair of the head" bound by a cross line (1). This is a common phonetic. It is also a radical in a few words, the most important of which is 髟 *piu, piāu*, long flowing hair (47), also a radical; but phonetic in 鬆. Another is 肆 *sze*, to set forth with energy (37, 112 *i*).

238——

 ( ,  , ) *chün, chwān*, close undivided aim. The *Shwoh-*

wan says it follows 𠙵 , *i.e.* 𠂤 (80) contracted, and 屮, (84); but the *Phonetic Shwoh-wan* finds 𠂢 (124) in it instead of 屮, *q.d.* an ox in harness. 𠫓 , originally meaning a small memorandum tablet (37, 1), is now used for this. 𡍮 and 顓 are also equivalents, but not properly 𠂤 (252) alone. From this come 叀 *chi, chih*, impeded (24, 94), a sense which confirms the idea that 𢍏 means an animal in harness; 惠 *wai, hwei*, beneficence (93); and by contraction, 𧶠 *iin, yüen* (𧘇 , 184), where it is phonetic. From the third old form comes 𠁁 *kau, chiu*, bent (20, 37).

239—

隹(𩠐) *chui*, a short-tailed bird. This is a common phonetic and radical. Subordinate phonetics are— 𠂤 (59), whence 奮 (146), and 奪 *tüt, to*, to let off as a bird from the hand (37); 唯 *wai, wei*, an expression of assent (72), whence 𨦏 *sui*, originally a sort of lizard (188), although ; 隼 *sun* or *shun*, the *Shwoh-wan* says, the same as 鵻 *chui*, a dove; but, more correctly, the same as 鶽 *t'ün, t'wān*, a hawk (1—denoting either the binding of the foot of a tamed hawk, or its straight darting movement); 雀 or 𡨴 *ts'ui*, lofty (85, 45). It is a radical in the following:— 𨸏 *hok, ho*, flying high (24); 𨸏, (81); 𩇟 (122 *phc*); 鴦 (78 *p*); 鷹 (84, 冏 *phc*, 24, 16, 72); 雖 or 雍 (48, 73, 40) *phc*; 鬫 and 𨑨, (122, 122 *r*, 12) *phc*; 翟, (209); 翟 *chāu*, to cover birds with a net (25, 39 *d h*), whence 羅 (187), and 罹 *li*, to incur, grief (93); 稚 *chi, chih*, young birds (165), the same as 穉; 隻 *chek, chih*, a bird in the hand (37), "one" bird or any similar

creature or thing ; 雚 *kü*, *chü*, a bird looking right and left, scared (155 *d phc*), whence 𦉪 *kwok*, *chio*, a bird in the hand, scared (37, 155 *d* still *phc*) ; 𨸏 *fun*, *hwān*, a horned owl (179 *c*), whence 鶤 *kun*, *kwān*, a heron (72 *d phc*) ; 𦉪 *wok* or *keuk*, *wo* or *chio*, an owl in the hand, to measure (? to catch, 擭), and 舊² *kău*, *chiu*, old, continuing long (204 *phc*) ; 雁² *ngān*, *yen*, a wild goose (45 *phc*, and 人 , 14, referring to the intelligence of the birds that fly in rows and migrate) ; 雁 *ying*, an eagle (鷹 118, 1. The *Shwoh-wan* says 瘖 *c phc*, but would it not be better to say 疾 *c*, referring to its rapidity of flight, and 人 as in the last ?).

doubled——

雔 *shău* or *ch'ău*, a pair of birds. This is phonetic in 讎 *ch'ău*, "two at a bargain-making," rivals, enemies, which, contracted, 售², means to buy or sell (72, 183). From this also come 霍 or 雚 *hwok*, *hwo*, the sound of birds flying fast in the rain (1, 86, 129) ; 雙 *sheung*, *shwāng*, a pair, a brace (37), a phonetic, contracted in 𢖏 the same as 悚 *sung*, fright (93).

tripled——

雥 *tsāp* or *tsuk*, *tsa* or *tsu*, a flock of birds. The *Phonetic Shwoh-wan* reads this *tsuk* to make it phonetic in 焦 (鷦 , 130). It is then a radical only in 集 (雧 , 127), which is phonetic in 雜 or 襍 *tsāp*, *tsa*, to mix colours of clothes (184).

240——

𠂤 (㠯 , 𡈼) *fău*, a large mound or bank (compare 194) ; abundant ; a mart, written 埠 (87) ; the name of an insect that breeds

abundantly, written 𠂤, 𠂤虫, &c. (188), a grasshopper. This is a radical contracted in combination, always on the left side, to 阝. Its occurrence in 陰 and 陽 shews that the original meaning of these words, *yin* and *yāng*, was the shady and bright banks. The *Shwoh-wan* derives 昔 (180) from this. For 陳 see 127.

reversed——

自 The two combined make 𠂤自[2] *tsui, sui,* two opposite banks—a radical in the *Shwoh-wan*, now obsolete.

241——

亞'(亞) *a, ya,* ugly, humpbacked, second. This is a modification of 工 (88)—bent under work. It is a phonetic, subordinate to which is 惡 *ok, o,* evil, *wu,* to hate (93). For 壺, see 73 *d v.*

242——

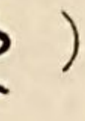
金(金) *kăm, chin,* metal, gold. Here 125 is phonetic, 87 is the earth whence the metal comes, and the two short vertical strokes represent the metal. This is important both as a radical and as a phonetic.

243——

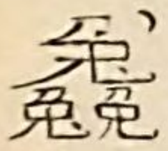
來(来) *loi, lāi,* originally a kind of grain, with awns, as barley, &c., represented by the figure. It is borrowed to mean "come," and ought to be written 麥, which, however, is read *māk, mo,* and denotes the barley, &c., the use of the radical 夂 (55), "to walk," being unexplained. 麥 is the radical for cereals, and 來 is a

phonetic. It is a radical in 奮 (16, 73 *d*), and in 狱[2] *ngăn*, *yin*, snarling dogs (131), where there is probably a reference to the rough awn like dogs' teeth.

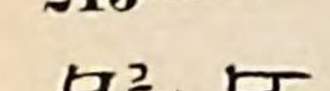
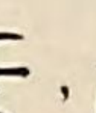
244——

兎'() *t'u*, a hare or rabbit. Its head and body are the same as those of 𠂤 *ch'euk*, *ch'o*, a dark-coloured small deer (31 *d*, for the feet). These two combined make 毚 *ch'ām*, *ch'ān*, a large and crafty hare. 兎' is a radical in— 逸 *yăt*, *yi*, to run away and get lost (49, 94); 冤 (25); 娩' *fān*, or *fu*, young hares (57. There is a great deal of confusion and obscurity about this word). Its feet appear in 莧 *fun*, *hwān*, a wild goat (179 *c*, 155). For 免, see 211.

tripled——

 *fu*, quick, sudden.

245——

 (, ,) *i*, an animal like a pig, prized for its bristles. The head and feet are like a pig's (58, 226), and the bristles are shewn between. From this come 彙[2] *wai* (read *lui*), *hwei*, an animal like a hedgehog ( , 囡[2] *phc*, 73, 178 *p o*), used for 類[2]; 彔[2] (see 58); and 豪, the same as 豪 in the *Shwoh-wan*.

doubled——

 sze, also an animal like a pig—used for 長隶'.

246——

易[2]() *yik*, *yi*, a lizard. The other meanings of this character are

given by phonetic usage. "Easy" is 昜攴² (37, 41), and "exchange" is 傷₂ (14). It is a common phonetic.

247——

𠂤(𡍮) *mām, wān*, a covering and defence for the head of a horse; also written 𠂤鍰. The middle part 人 represents the shoulders, and 55 below, the idea of walking or running. This, being an unusual character, is mistaken for 𡍮, 𠂤炎, &c., and written wrongly. The final *m* would be changed to *n* in Canton, as always after the initials *f*, *p*, and *m*.

248——

𠂤(畣) *hām, hān*, the tongue. The portion on the top is 79 *phc*. The root idea of *hām* seems to be enveloping. This is a phonetic.

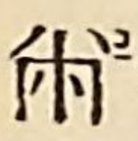
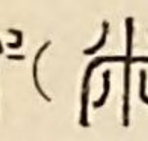
249——

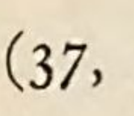
𤰔(由, 囿) *tsze* (old sound *chze*), a jar—sometimes erroneously written 畜. In the south country (楚), this had the same meaning as 缶 (181). The modern form makes it liable to be confounded with 𤰔 (48, 1, 146). This is phonetic in 畀² (63), and 糪, only the latter of which appears in *K'anghi*. From this as a radical come 𤰔虘 (191 *phc*) and its derivatives; also 畚, 𤰔逮, and 𤰔并.

250——

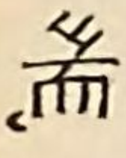
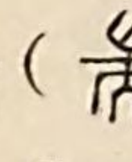
果(果) *kwo*, fruit. The form at the top is fruit (see 147), the rest is tree (127). This is a common phonetic. For 彙², see 245.

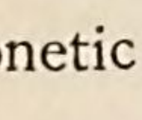
251——

 () *păi, pi*, tattered clothes. This may consist of 83 and 17 *d*.

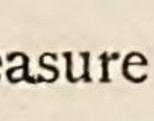
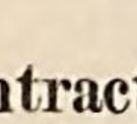
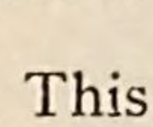
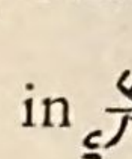
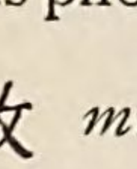
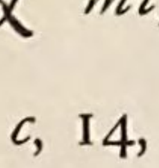
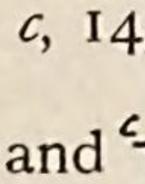
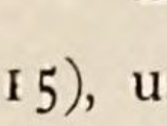
It is a common phonetic, and subordinate to it and used for it is (37, 41). With 270 *c* it makes  *chi, chih*, variegated embroidery—one of *Kanghi's* radicals. Compare (39 *d v*).

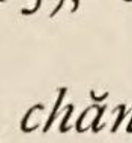
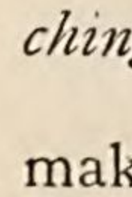
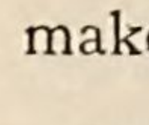
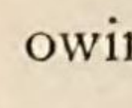
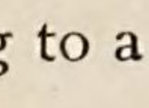
252——

 () *tüin, twān*, a young plant a little farther advanced than 84.

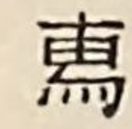
Compare 162. The top is like 84, the horizontal line is the earth (1) as in  , and the lower part is the roots. It is a common phonetic in its complete form. It is a radical in *ch'ui, ch'wāi*, to measure (113).

contracted——

 This is phonetic in  , *tün twān*, to hammer (37, 20); and a radical in  *mi, wei*, minute, like the fibres of a growing plant (from  *c*, 14, 10, 41, 37), phonetic in  *mi, wei*, to travel incognito (49), and  *hi* or *hoi, chi* or *kāi*, triumphal music (from  *c*, 84, 215), used as an interrogative particle; and a radical in  *ching, chăng*, to verify (by going into the minutiæ,  , 14, 87, "to make manifest," not phonetic, according to the *Phonetic Shwoh-wan*, owing to a difference in the old rhyme).

 This, and not 198, is regarded as phonetic in  (59), and radical in  *sü, hsü*, moist (1, 86, 129), sometimes erroneously written  and  , and confounded with  in the compounds.

253——

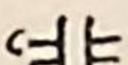
() *chüt, cho*, to connect. Compare 177. This is not made up

of four hands (37 *q*), but of six indefinite things connected, or of 人 (16) and other four. It is a common phonetic.

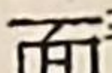
254——

非 ( ) *fi*, opposite ; not. The figure seems to represent flying in opposite directions. Compare 126 and 182 ; and for the sound 267. This is a common phonetic. It is rarely a radical, as in 靠 *k'āu*, to lean against each other, (124, 72) *phc* ; 靡 ; 悲 ; 隓 . It is phonetic in 罪[2] *tsui*, which originally meant a fish-net (25, 39 *d h*), but was adopted for 皋[2] —see 183.

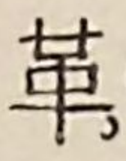
255——

韭 () *kău*, *chiu*, leeks. This is a radical in a few characters relating to *allia*, the most important of which is 鐵 *ts'im* (*sim*), *hsien*, wild garlic, a common sub-phonetic, (14 *d*, 67, 1) *phc*. 鼜[2] is a contraction of 齕[2] *hāi*, *hsieh*, shallots, (108, 37, 232) *phc*. 奎[2] *tsāp*, *tsa*, or *sāp*, *sa*, ugly, is a modern character. Williams says " from heaven and chives."

256——

面[2] () *min*, *mien*, the face. This is just 233 with the border doubled. It is a radical in a few characters, and phonetic in a few others.

257——

革 () *kak*, *ko*, a hide flayed off and stretched out ; to put off or change, as the skin or hair. The *Shwoh-wan* gives a derivation from 艹 (22 *t t*), " thirty years," a generation, and

222 *phc.* Its use as a radical favours the first meaning. 霏, *p'ok*, *p'o*, leather soaked with rain (1, 86, 129), is an independent phonetic, whence 霸 (138), &c. 罴 *ki*, *chi*, the bridle of a horse (羈 , 25, 39 *d*, 268, 73), is now written 羈 , 羈 , 羈 , &c.

258——

肩 (戹) *kin*, *chien*, the shoulder, to shoulder. The upper part is the figure, and the lower part is 203 as radical. This is a phonetic.

259——

盾 (盾) *shun* (now read *tun*), a shield. The lower part is said to be the eye (155), a part put for the whole body. The upper part is the figure. This is a common phonetic. It is a radical in 盾攴, and 盾圭 .

260——

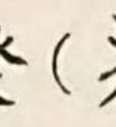
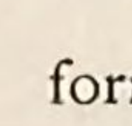
鹵 (卤) *t'iu*, *t'iāu*, the figure of fruit hanging down. **Tripled,** 鹵鹵 , it is the same. This is phonetic in 鹵 *yău*, *yu*, breathing (36), whence 菌 , 鹵見 , 鹵欠 , 鹽 , &c. In these combinations it is also written 占 (see 220). It is a radical in 粟 (桌 127), and 粟 (桌 178).

261——

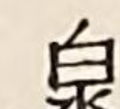
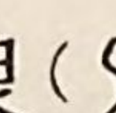
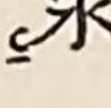
彔 (彖) *luk*, *lu*, chipping wood. The four short strokes might be the chips, 力 might be the knife (33), or the man (14), and so also 勹 might be the man (75 *r*), or the axe (121 *r*). This is a phonetic ; but distinct from 彔 (58 or 245 *c*, 112 *i*). It forms

part of the character , in the *Shwoh-wan*, *iin*, *yüen*, a broad plain, now written (263).

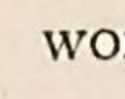
262——

() *kwăi*, *kwei*, arms—tridents, arrows, &c.; the same as . The common form (94, 94 *r*, 171), which is also old, is a phonetic. Only in one case, *k'wăi*, mallows, is the antique form,  , used in the *Shwoh-wan*. This is the last of the ten cyclical characters.

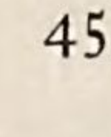
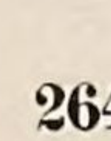
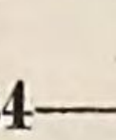
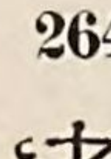
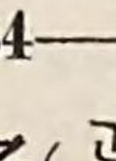
263——

 () *ts'iin*, *ch'iian*, a fountain. There is only an accidental resemblance here to 148, 172, or 82. This is phonetic in a few words; and it is a radical in  *fān*, spring water (84, 57, 17, 187).

tripled——

 ts'iin, *ch'iian*, or *ts'un*, *sun*, fountains. From this comes ( , 45), *iin*, *yüen*, the source.

264——

 () *chê*, a sort of pronoun, or terminal expletive, resembling *-or* in "actor." The lower part is 193, the "nose," and the rest is phonetic. The *Shwoh-wan* says the upper part is an old form of  *lü* (212, 14 *d*), but under that character it gives only  (94, 14 *d*), not at all like this, which remains therefore unexplained. It is a common phonetic in its complete form; and, contracted, it is phonetic in  *shü*, *shu*, to write, a writing, a book ( 37, 83, 1).

265——

畏( ) *wăi, wei*, to dread. The top is 207, "a ghost's head," and the rest is said to be a contraction of 虎 (191, 14), tiger, but the likeness, as in the last case, is not apparent. Probably it should be written with "claws" (132) *p*, and "man" (14), or as it is sometimes found. It is a phonetic.

266——

( ) *kwāi*, the backbone (shewing the ribs). Compare 216; and, for the form, 15 *q*, and 271. From this comes (203). For another , see 17 *d*.

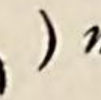
267——

( ) *fi*, to fly. The repetition on the right side seems to denote two successive positions of the wing. Compare 49, and for flying 68, 126, 182, 254, 296. This is phonetic in a few characters and a radical in a few others.

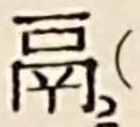
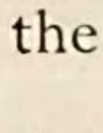
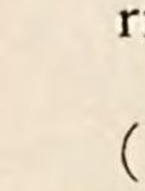
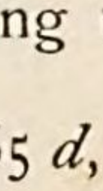
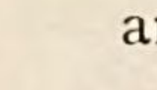
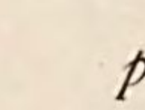
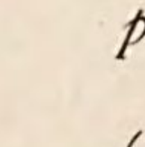
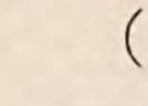
268——

( ) *ma*, a horse. This is a common radical and phonetic. The following are peculiar:— (, 1); (, 12); and , (73), *chăp, chih*, a bound horse. From this last comes (25, 39 *d h*)—see 257. Other derivatives are— (32 *phc*); *tuk, tu*, a steady going, trustworthy horse (50 *d phc*); (122, 122 *r*); (184); *yü*, to drive a horse (37).

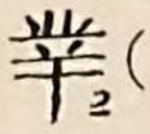
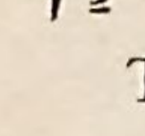
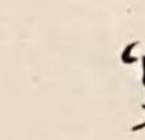
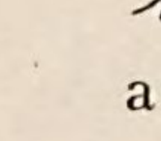
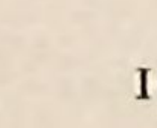
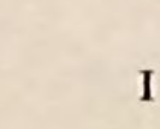
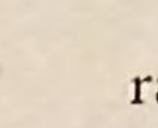
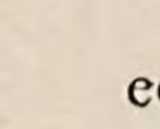
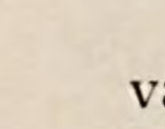
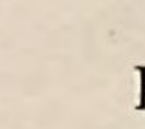
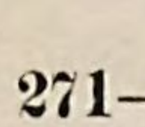
tripled——

pău or *chăp, piu* or *chih*, horses, or horses running, from which comes  *shăn*, a great multitude, or *chăp, chih*, well wooded (127).

269——

 ( ) *lik*, *li*, a cauldron containing ten pecks. Another form of the same is  (10 *d*), representing a boiling cauldron with steam rising up on either side. It is also written  (145), and  (165 *d*, 45) *phc*. This is phonetic in *kak*, *ko*, a partition (240) and other words. And from this as a radical come—  (54 *r phc*);  *in* or *kiin*, *yen* or *chiien*, a cauldron adorned with tigers (191), whence  (131);  , the old form of (179, 130). The radical is contracted in (149, 222).

270——

 ( ) *chok*, *cho*, a bush, a jungle of grass. Compare 84, &c. This is phonetic in  *tsok*, *tso*, fine, thoroughly cleaned rice (from  , 204, 178, 37, 20), whence  *tsok*, *tso*, a chisel (242). It is a radical in  *ts'ung*, crowded as a jungle (probably from  *c*, 195, 37, 14 *t*); (63), whence  *pān*, to distribute ( *c phc*, 17, 33);  *ip*, *yeh*, the beam or frame that supports a bell, used metaphorically for beams, and for occupation or estate (83, or rather 127 *c*. The whole figure here,  , is borrowed); *tui*, echoing in any direction, answering, fronting (37, 1. The idea of vagueness is conveyed by . It is said the Emperor Wan of Han ordered this character, , written with "mouth," to be changed, because the mouth told so many falsehoods, to , with  "officer," 22, 1). This form is contracted in (251).

271——

(,) *shui*, the flowers and leaves of grass or trees hanging

down (15 *q*). Compare for the figure 266. From the second old form contracted 𢦏我 (67, 1) is probably formed. The left side of it is 71, and the right is 109. 𢦏垂 or 𢦏埶 *shui* (87), is a derivative, now used for this, but originally meaning "the distant borders." It is a common phonetic; and subordinate to it is 𢦏差 or 𢦏㜌 *ch'a*, difference (37 *r*, 88). It is also a radical in 𢦏𠂤 *fu*, *ku*, or *k'wa*, flowers, (44, 1) *phc*, whence 𢦏華 *wa*, *hwa*, flowers (艸, 84 *d*); and 𢦏素 *su*, white embroidery (糸, 187), whence 𢦏素, *kuk*, *chü*, a sort of embroidery (黼 63).

272——

𢦏王王 (琴) *k'ăm*, *ch'in*, a harp. This is now written 𢦏琴 (125 *phc*). From it as a radical come 𢦏𢆶 *shăt*, *sê*, a lute, (67, 17) *phc*; 𢦏琵 *p'i* (31 *d phc*), and 𢦏琶 *p'a* (139 *phc*), words originally denoting a musical instrument, *p'i-p'a*, now used in various other senses.

273——

𢦏旁 (旁) *p'ong*, *p'ang*, great, extended. The lower part is 107 *phc*, the two upper lines are 12, in the sense of 上² "high," and the middle denoting extension is the only part which is peculiar. This is a phonetic subordinate to 𢦏方.

274——

𢦏寅 (寅) *yăn*, *yin*, habitual reverence and circumspectness. The central part, 𠂇, denotes the person, 82 is the house, and 222 the hands, as in 𢦏申, bracing up. This is the third of the twelve cyclical characters; and a derivative 𢦏夤 (careful in the night, 56) is generally used in the first sense.

275——

魚 (魚) *yü*, fish. This is a common radical. From it come 魴 (33); 鮮 (179 *t t phc*); 鯤 *kwān*, a big fish; a widower (鰥 *c phc*, 155 *p*, 112 *i*, 229); 鯀 *kwăn*, a big fish (孫 *c phc*, 91, 5, 187). It is phonetic in 魯 (193 *c*), and 鮇 (165).

doubled——

鱻 *yü*, two fishes; following each other like fishes. Either the single or the double form is phonetic in 漁 or 灥 *yü*, to fish (129).

tripled——

鱻 *sin*, *hsien*, fresh (fish). 鮮 is usually written for this.

276——

鳥 (鳥) *niu* (old sound *tiu*), *niāu*, a bird—primarily a bird with a long tail. Compare 239. This is a common radical often interchanged with 239. From it come 鳥 (20 *phc*), 鳦 (7 *phc*), 鳳 (70 *phc*), and 鳴 *ming*, singing of birds (72). It is phonetic in a few words.

contracted——

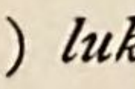
烏 (烏) *wu*, a crow. 於 (於) *yü* or *wu*, is only a modification of this (contracted from 於, another quaint old form). Both these characters are in common use as expletives. 烏 also means "black" (as a crow).

鳥, in 梟 (127), and in 島, usually 島 *tu*, *tau*, an island (85).

烏, in 鵲 *ts'euk*, *ch'io*, a magpie (鼠, the head is like that of a rat, 290 *c*). This is usually written 鵲 (286 *phc*). It is phonetic in 寫 *se*, *hsieh*, to put down anything (in the house, 82), to put

down in writing or drawing. Number 285 also contains this contraction of 鳥.

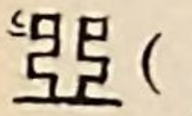
277——

鹿 () *luk, lu,* a deer. This is a common radical and phonetic. The head is the same as that of 麃 (284 *c*), and the feet are 31 *d*. From it come 麀 *yău, yu,* a female deer (牝 *c*, 31, 124); 麗 (197); 麇 (130).

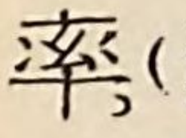
tripled——

麤 *ts'u,* wide, far apart. From this comes 塵 *ch'ăn,* dust (87, which deer raise when running), now written 塵.

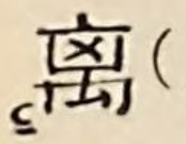
278——

 ( ) *t'ău,* a vessel for spirits, also written 鑿 (242). This is phonetic in 斲 *teuk, cho,* to hack or hew (121), and in several other characters. In 鬬 *tău,* dove-tailing, (11, 11 *r*, 113 *d*) *phc,* it is a radical.

279——

 ( ) *shut, so,* a bird-net. The top and central parts are 142, the rest is peculiar to this figure. It is read in different ways and in different senses. It is a phonetic.

280——

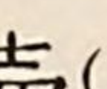
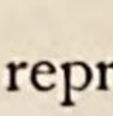
 ( ) *li,* a mythical wild beast, for which 魑 (207, 18, 28), is now written, and read *ch'i, ch'ih.* The top of this resembles that of 277, the bottom is 144, and the head is 206 *c*. It is a common phonetic. It appears without the top part in 禽 *k'ăm, ch'in*

(125 *phc*), a word which, in the *Shwoh-wan*, is said to mean "running beasts," *i.e.* probably wild beasts as opposed to 畧, tame ones; but which is now used for "birds." *K'ăm* means to seize or catch, which is the root idea.

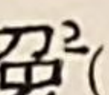
281——

殼(𣪊) *hing. ch'ing*, a musical stone. The right side (37, 20) denotes the beating of the stone, and the left side is the figure of it hung up on a frame. It is also written 磬 (45, 73). This is a common phonetic.

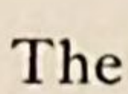
282——

壺() *u, hu*, a pot. The top is 59, representing the lid. This is a radical in two characters— 壹( , 72, 22, 1), *yăt, yi*, luck in the pot, concentration, unity; and 壺(, 135), *wăn, yiin*, bad luck in the pot—it cannot get out—blended (like 氳).

283——

象²() *tseung, hsiang*, an elephant. The feet are exactly the same as a horse's or a pig's. The head only is peculiar. This is a phonetic. It is a radical in 豫²*yü*, the largest sort of elephant, now used for "anticipate" (120 *phc*). It is also a phonetic.

284——

㲋(,) *ts'ze, sze*, a pachydermatous animal like a buffalo, the rhinoceros (?), but it seems to have horns. From this **contracted** we derive 廌²( , with the head and body of a deer, 277 *c*), *chāi*, a rhinoceros or unicorn—a fabulous animal. The *Shwoh-wan*

says it follows 𠂇 (225) in the lower part ; but it is more like this. 𪜈² is a radical in 薦 *tsin, chien*, the grass on which the fabulous animal feeds ; also used for "grass mats" ; to lay out offerings ; to bring forward, for which the proper character is 濺², water (129) coming to a place. 法, *fāt* (old sound *fāp), fa*, laws for punishment (27, 59), was anciently written 灋,—the water equalises, and the fabulous beast drives away (𢍏) the unjust.

285——

𪜈(𠂇) *in, yen*, a yellow bird found in central China. Williams asks if it is the golden pheasant. Only the three strokes on the top of the character are peculiar, the lower part is the same as 276. This is a phonetic. It is also in common use as an expletive.

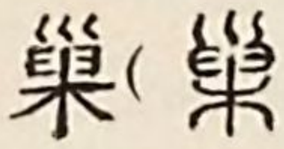
286——

昔, (𣎵) *sik, hsi*, meat dried in the sun (136). The upper part represents the fragments of meat, but it does not resemble 203, except in the modern form, 肉₂ , which seems to indicate that it is also old. Its shape is 32 *d ;* and 32 has a similar use in 𢍏. This is a common phonetic. It is also used for " former days."

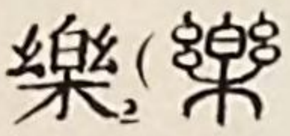
287——

𠂤(𤰔) *wai, wei*, a female monkey. Compare 禺 (144, 207). " Claws " (132) are on the top, the rest of the character is peculiar. This is in common use for "do" and "be." It is a common phonetic in its proper form, and, they say, also, contracted, in 𠂤皮 (174), which is open to doubt.

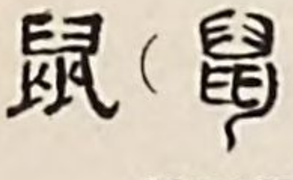
288——


( ) *ch'āu*, a nest on a tree (127). This is a phonetic. It is supposed to be a radical contracted in *pim*, *pien*, to upset (nests, 37, 1). Whether the part be 222, "the hands" taking the nest, or the bird's claws, or the nest, is uncertain. The top (48) must represent the heads or feathers of the birds.

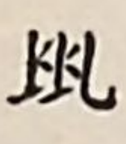
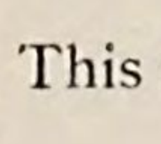
289——


( ) *ngok*, *yo*, music; *lok*, *lo*, joy. The parts on the top represent a large drum (figure, 143) and small drums (figure, 80 *d*); and wood (127) is the stand. This is a common phonetic.

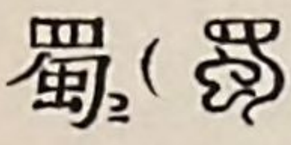
290——


( ) *shii*, *shu*, a rat. The head of the "magpie," (276 *c*), resembles the rat's; and the head of "a child," (, 18) *(j)i,'rh*, is the same before its fontanel has closed up. This is a radical in (175), and a number of other words relating to rodents.

contracted——

 This is the lower part of  (206 *a*). , see above.

291——


( ) *shuk*, *shu*, a moth—the figure of its head and wriggling body, with (188) as radical. This is the name of a place; and an important phonetic. Under it is (75, 112 *i*). It is a radical in *kiin*, *chüen*, a caterpillar, (129 *p*, 153) *phc (?)*.

292——

齊(𪊲) *ts'ăi*, *ch'i*, the heads of grain evenly standing together; together, in order. This is now sometimes written 𪊲 , and sometimes contracted and altered in combination, as in 賚 (232). It is a common phonetic.

293——

壽(𠦂 *ch'ău*, ploughing). The old form is the original phonetic now written 𤰞壽 (146). The first derivative is 𠦂 , 𠦂 , or 𠦂 *ch'ău*, an expletive, who? (193, 72, 37), now also written 𤰞壽 ; and the next is 𠦂 or 𠦂 *shău*, longevity (𦒹老 *c*, 112, 14, 14 *i*), which is the modern phonetic, 壽 . It is written in a score or two of fancy ways, being perhaps the most honoured character in the language.

294——

𪘂齒(齒) *ch'i*, *ch'ih*, the teeth. The top part is 94 *phc*, the border and cross line are 𠙵 (72), and the rest is teeth, resembling 15 *q*. This is a radical. From it comes 𪘂齒 *ch'ăn*, *ts'ăn*, to change the teeth (written in various ways, but correctly with 14 *i*).

295——

畧(畧 , 㬎) *hău*, *hsiu*, a domestic animal. The head is like that of the second form of 284. The foot is no doubt a modification of 144. The rest is the body. This only occurs in 畧犬 *shău*, wild beasts (perhaps beasts that are hunted by the dog, 131). It has no connection with 單 —see 230.

296——

龍 (龕) *lung*, a dragon. The portion on the upper left side is 童 contracted phonetic (183), that below is 203 radical, and the right side is the figure of the creature flying. This is a radical and a phonetic.

doubled——

龖₂ *tāp, ta*, flying dragons. This occurs as phonetic in the original forms of 龔₂ (184), and 驫 (72, 183).

297——

龜 (龜) *kwăi, kwei*, a tortoise. The head and central parts are the same as 176, found also in 黽 (221), on the left are the feet (*37 d*), and on the right is the shell. This is a radical in 鼂 (130), *tsiu, chiāu*, to scorch a tortoise, and in some other characters. It is phonetic in 鬮 *kău, chiu*, to draw lots (11, 11 *r*, 113).

298——

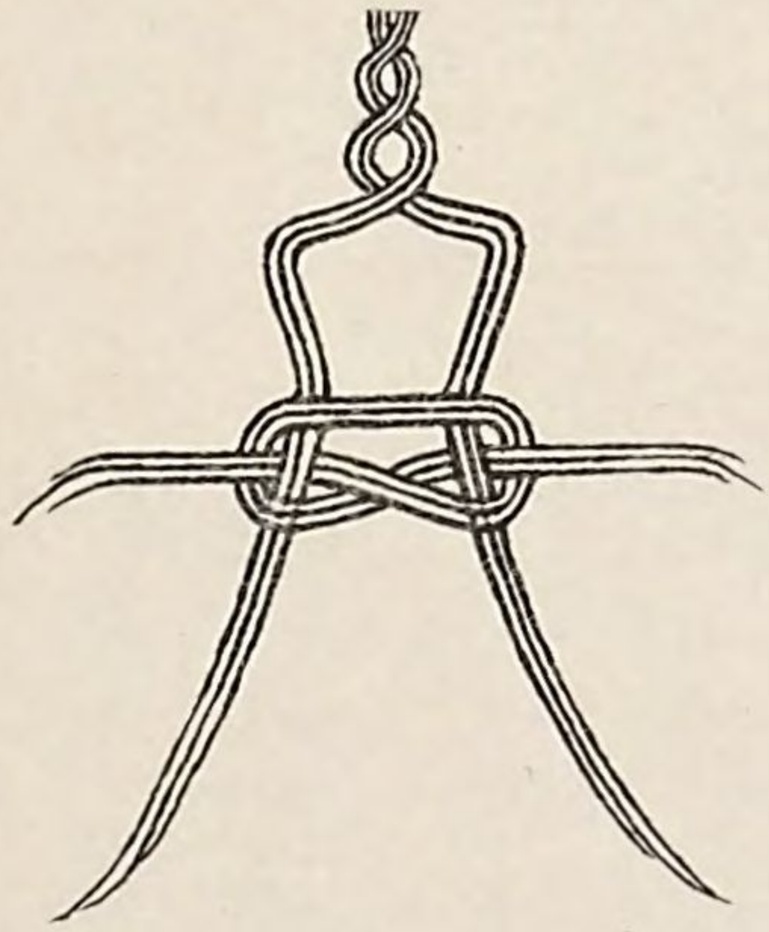
燕 (燕) *in, yen*, a swallow. It seems to have a twig in its mouth. This is a phonetic.

299——

鳳² (鳳) *fung, făng*, the phœnix—the king of birds. The female is called 皇 or 凰 *wong, hwāng*, and this is also written 鳳² (70 *phc*, 276). The old form is the only original of 朋 *p'ăng*, friends; which must be regarded as a modification of this character and sound, and not either 138 *d* or 203 *d*. 朋 is a common phonetic. For 崩², see 228.

300——

爵 (爵) *tseuk, chio*, a cup for libations. The top part or cover is peculiar; the part immediately below it resembles closely the head of a deer (277), the lower left corner is 𣪊 *ch'eung, ch'āng*, sacrificial wine (27, 31, 178 *po*), and on the right is the hand taking hold (37). The *Phonetic Shwoh-wan* says the top is an old form of 雀, a bird, for which this is sometimes used. It is also used for "nobility." Compare 尊 "bottle" (63), also meaning "noble."



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OF

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*** Characters which are not primary in their sound, or which are modern in shape, have the forms from which they are derived placed on the right side of them; and when more than one phonetic are under one head in the *Concise Dictionary* they are connected by a bracket. Subordinate forms are given on the right under the Phonetics. The numbers refer to the Divisions of this volume under which the characters are explained as to their Sound, Structure, and Primary meaning.

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